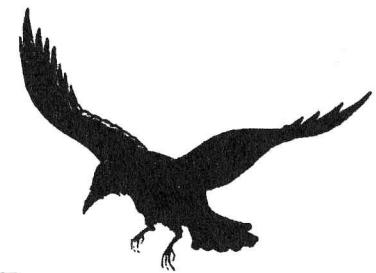


TEMPLE OF VOTAN



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TEMPLE OF WOTAN

Holy Book of the Aryan Tribes

TEMPLE OF WOTAN

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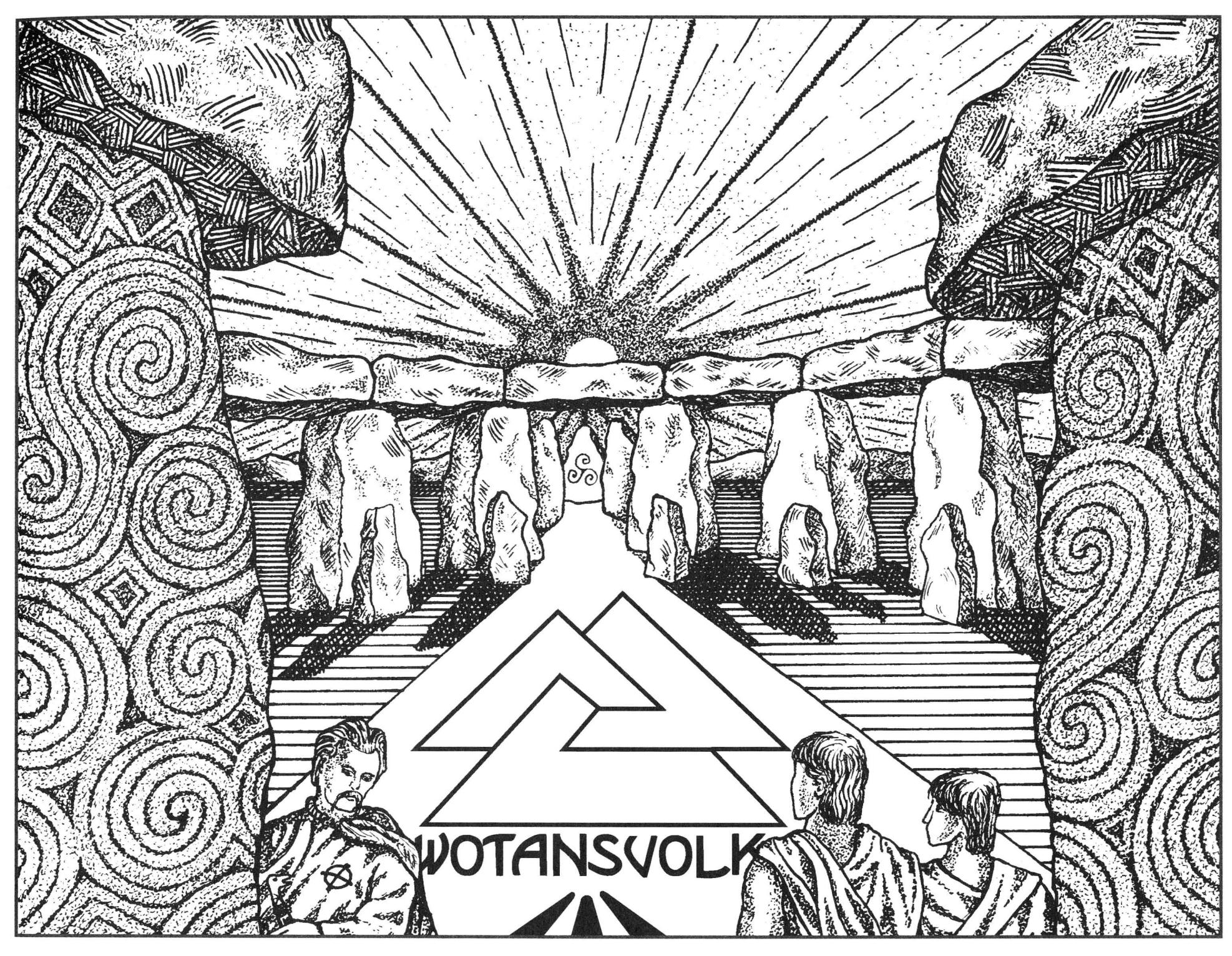


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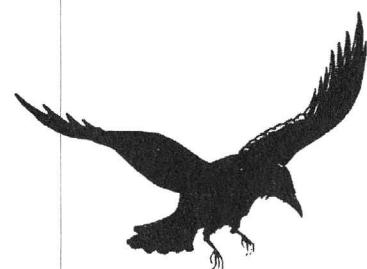
FOREWORD BY: *Miguel Serrano*

EDITED BY: *Katja Lane*





WOTANSVOLK



In Memory of C. G. Jung

this book is dedicated to

Miguel Serrano

May your legacy of Honor and Loyalty
inspire future generations
of Aryan mystics, philosophers and warriors.

A handwritten signature in cursive script, appearing to read "Jon M'Van".



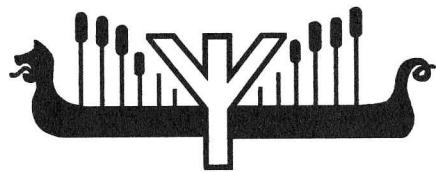
MIGUEL SERRANO (1917-)



WOTANSVOLK

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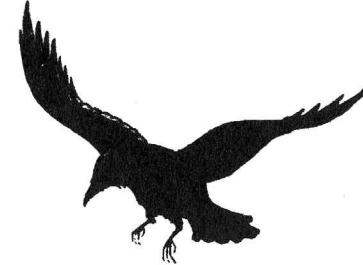


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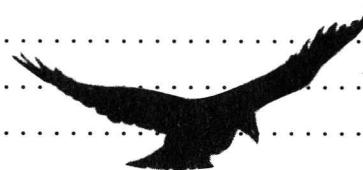


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FOREWORD

WOTAN – LORD OF HOSTS

C. G. Jung affirmed that Wotan was the God of Lightning—the Stormbringer, but Wotan is more than that, he is, also, the God of Poetry, Love and War. Without a doubt whatsoever the God of the Christians, who has come to replace Wotan, impersonating him, is no more than a poor imitation. One cannot even say that this Christian counterfeit is a “reincarnation of the Archetype,” but rather, he is Wotan’s executioner.

It was from the Irminsul at the Externsteine (the ancient megalithic monument in Horn, Germany) that the followers of the destroyer Charlemagne appropriated the symbol of the cross and concocted the crucifixion of Christ. Indeed, it was already Wotan who historically donned the titles: “Lord of Hosts” and the “God of Love.”

The Mystical Death and the Resurrection in the flesh on the third day correspondingly are a plagiarism of the Resurrection of Wotan on the ninth day, on the Irminsul cross, having recovered the runic Futhark which had been lost in the paradise of Hyperborea, and thus enabled him to deliver the new word and dispensation to the fallen Aryans, who were momentarily oblivious to their divine origin. There at the Externsteine is found the stone sepulcher of the Mystical Death, replicating the Hyperborean Resurrection of the Initiate. Further, it was

there whither the odinic priestesses—the Valkyries—came to gather Wotan’s slain warriors to ensure their immortality and life eternal.

This entire glorious path of the Initiate, to be destined to a caste, to an Aryan elite, vanished with the destruction and conversion of the Saxons to Christianity—or rather, perfidious “Christianized Wotanism”—derailed by the well-planned and all pervasive Jewish deception of Saul (Saint Paul) of Tarsus.



It was the German Schutzstaffel who, one way or another, without the need to declare it, caused the resurgence of the path of the Externsteine; the great Spear extended from Wewelsburg to the sacred stones of Westfalia, symbolizing the route of return. In the great gathering hall in this castle of Armanenschaft Initiation, where the symbol of the Black Sun was inlaid in the floor, there hung from the ceiling, in suspended animation over one of the portals, a great stone from the legendary Temple of the Externsteine.

At the end of time, our Volk Leader will return for the Wild Hunt (Wildes Heer), with his Final Battalion, astride a White Horse, Sleipnir, his eight-legged steed. He will be the Last Avatar, also known as Wotan and Visnu-Kalki. This time He will come to conquer and to judge.

Miguel Serrano

Miguel Serrano
20 April 111
Valparaíso, Chile

INTRODUCTION

WOTANSVÖLK – THE HOLY PATH

Our heroes, our Gods—these are the role models that mold men of our sons, wives and mothers of our daughters, noble creatures of us all—all who dare to tread the holy path of honor and duty.

Aryan antiquity provides the seeds of our culture, our culture defines our essence, our essence demands a purpose, and that purpose is congealed in our living Gods, the folk-God Archetypes of the Aryan Tribes.

The seemingly instinctual impulse toward self-sacrifice and heroism is sparked and nurtured by our knowledge of the Good and our lust for Truth and Justice.

Aryan Pagans, whom we call “Wotansvölk,” are the reincarnation of ancient spirits, manifest in our modern world. The insatiable quest for spiritual understanding drives us toward our own divinity. Wotansvölk cast off the delusions of universalist creeds, embrace the ethnic traditions of our kind and stand boldly against the storm’s fury, unrelenting in purpose.

The task at hand in this, the third millennium of the Common Era, is best expressed in the sacred credo known as the 14 WORDS, “We must secure the existence of our people and a future for White children.” Coined by the contemporary Aryan freedom-fighter David Lane, this imperative ethic demands uncompromising priority in our daily lives. The worldwide resurgence of Wotanism is the manifestation of this oath.

Current political and spiritual decadence invites condemnation and resistance. Wotansvölk meet this challenge with the profoundly inerrant antidote—obedience to Nature’s Laws. The inevitable result is a massive flight from the destructive institutions which promote our genocide, to seek an alternative lifestyle in which we live by our own folk customs and values, bestowed upon us through our ancestral mythology.

An infinitely creative and skilled artist, Mr. McVan complements his writings majestically with mystic drawings, carvings, sculpture and poetry. The standard of beauty and his depth of perception are gifts of the Gods and a treasure of the folk. Those whose mission it is to discover their ethnic identity, indigenous path and unique niche in the culturally-confusing societies of our time will cherish this book. It is a journey into the essence of the Gods of our blood—the rightful legacy of a royal heritage.

TEMPLE OF WOTAN is a dynamic expression of the new Aryan path. As in CREED OF IRON, the prelude to this tome, author Ron McVan inspires us with the arcane Mysteries of ariosophic wisdom. These timeless gems are presented in the context of today’s awakened kinfolk, serving as a catalyst to the future—to a renaissance of Aryan ideals.

To this end, to the birth of a new enlightened age, may the blessings of Wotan live in you and through you—that your children, and your children’s children, may fulfill their destiny as true Wotansvölk!



Katja Lane
20 May 2000
St. Maries, Idaho



When our activity is set toward a precise end, our mental and organic functions become completely harmonized. The unification of the desires, the application of the mind to a single purpose, produce a sort of inner peace. Man integrates himself by meditation, just as by action.

But, he should not be content with contemplating the beauty of the ocean, of the mountains, and of the clouds, the masterpieces of the artists and the poets, the majestic constructions of philosophical thought, the mathematical formula which strives to attain a moral ideal, searches for light in the darkness of this world, marches forward along the mystic way, and renounces itself in order to apprehend the invisible substratum of the universe.

—ALEXIS CARREL



STALLER PIECE WITH HORSE TAILS





NATURE OF WOTANISM

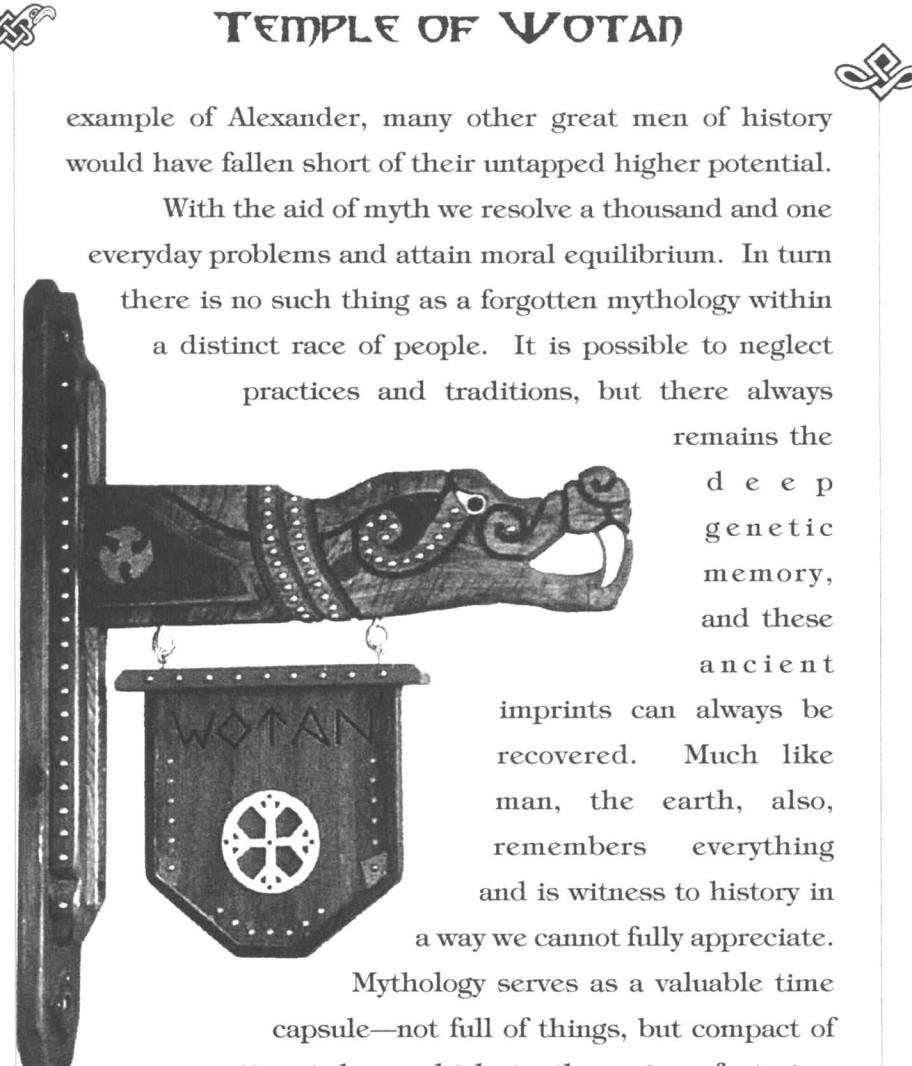
THE ROOT OF THOUGHT AND BEING

The place of myth is at the very root of thought and being. All races, without exception, establish an ethnic mythology upon which strength, action, culture and identity are built. Myth builds the spiritual pre-history of a society that speaks to us from a very ancient past. Mythology is one of the key elements of folk consciousness. Like the sun's light or the air we breathe, myth reveals itself only indirectly, and each individual must make a personal effort to discover its presence at the basis of his own thinking. It suffuses our consciousness and, what is more, our subconsciousness; in short, it is a timeless truth, a truth which is sacrilegious, sometimes fatal, to question. And this applies to every sphere of personal life, for there is none exempt from the folk mythos, particularly at moments of decisive choice. The heroes one most admires give forth myths spontaneously. For we know that without Achilles and without the Iliad, Alexander would not have undertaken the conquest of the East. And without the



WOTAN CARVING





example of Alexander, many other great men of history would have fallen short of their untapped higher potential.

With the aid of myth we resolve a thousand and one everyday problems and attain moral equilibrium. In turn there is no such thing as a forgotten mythology within a distinct race of people. It is possible to neglect practices and traditions, but there always

remains the
d e e p
genetic
memory,
and these
ancient

imprints can always be recovered. Much like man, the earth, also, remembers everything and is witness to history in a way we cannot fully appreciate.

Mythology serves as a valuable time capsule—not full of things, but compact of gnostic wisdom, which in the guise of stories, keeps intact our heritage of all that has lasting value.

Through the long line of ancient Aryan pagan societies, nature has always played a vital role. To understand the timeless principles of Nature's Law is to sharpen the vision of mind and being. We can not set limits

on the versatility of nature; the limitations are in us. On every level our being is an intrinsic part of the agencies that vitalize the universe.

Aryans today in the western world have grown awesomely distant from nature. In the earliest times the deep affiliation with the natural world created an ecology of metaphor; all things were seen to be related. The natural world and its shifting patterns of change were no more than an extension of the processes that created humans themselves. It was a time when our pagan forebears walked, ran, grew, loved and died as part of the whole symphony of life. All things were alive. There was no division of sacred and profane. All life was spiritual. Our indigenous mythologies with their archetypical gods united man with nature and the universal laws to which we are eternally subject. Nature mirrored the people and the people mirrored nature, and the two participated in an existence where there was no sharp separation between them. Natural, untrained intelligence spontaneously moves towards the truth in all men who use their reason. Nature, wise in all her ways, bestows upon her creations the knowledge necessary for their survival. Aryan man, in his long process of becoming, is largely aborting the self-preserving instincts and impulses, and thus has diminished his psychic bond with universal life and his racial roots. As he drifts further from this foundation, he will continue to blunder along, moving from one conceit to



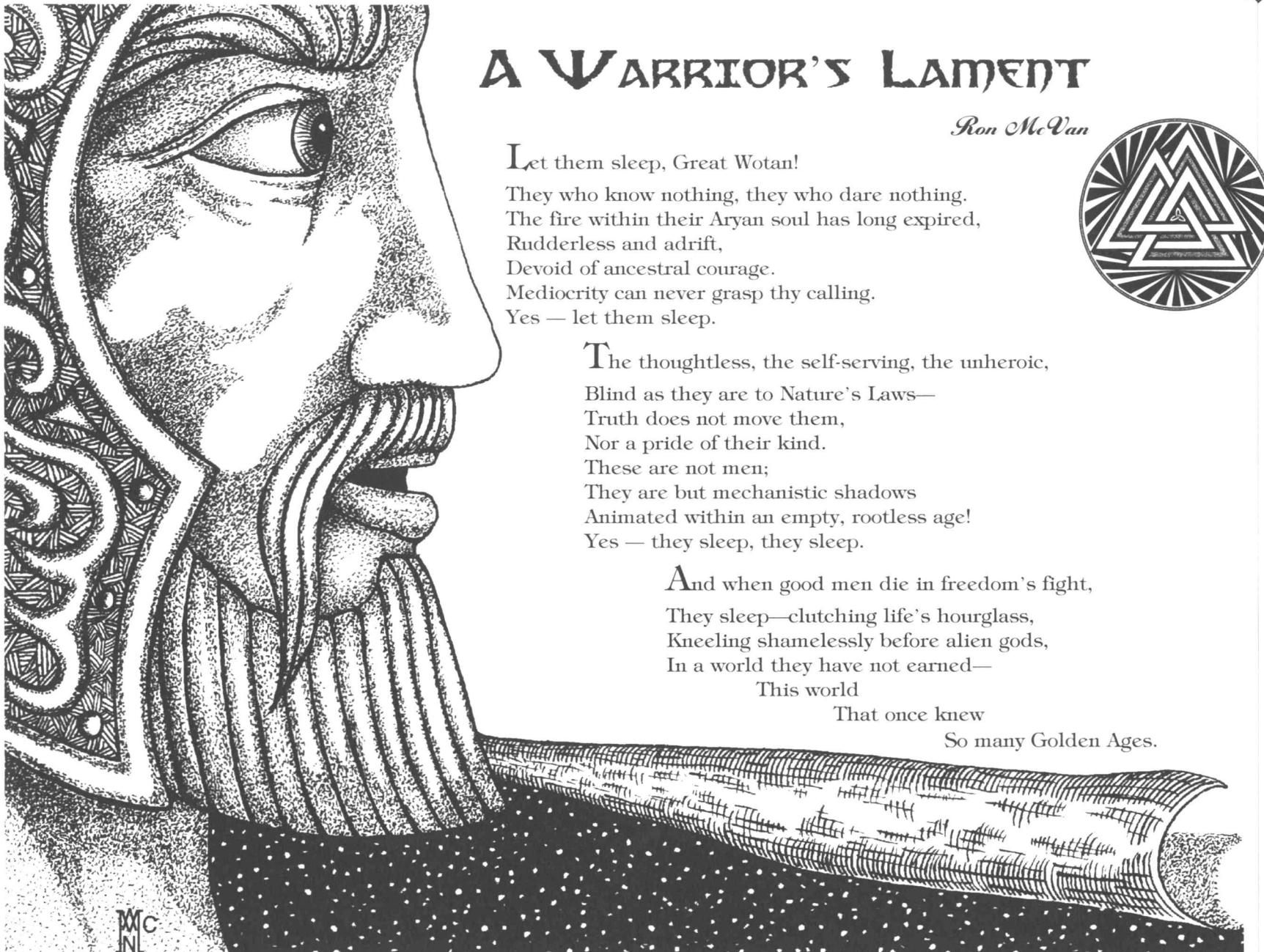
another, gravitating toward alien religions, miscegenation and materialistic pursuits which hasten his extinction. If gone unchecked, nature will ultimately correct this deviation from genetic instinct in its own way. In this eleventh hour, which is already upon us, Aryan man must face the stark realization that only by adhering to nature's "might is right" principles will his race survive.

The imperative of the Aryan race, culture and destiny must again, as in ancient times, set its foundation in concordance with nature's law. Our race consciousness should learn to know truth from error and deliberately free itself from the lures of matter in order to assume its rightful place in nature's perfection. Likewise, this arcane wisdom should always then manifest within the structure of our ethnic mythologies and religions. One of the most significant pagan traditions now prevalent in Europe and the U.S. is based upon the revival of the pre-Christian, Aryan religion of "Wotanism." Central to Wotanism are the Euro-ethnic sky-god pantheon known as the Aesir, and the more earth-based, agricultural and fertility-centric Vanir. Chief of all the Aryan high deities is the archetype sky-god Wotan, the immortal root and essence of Aryan being. These companionable gods and heroes, garbed in many guises, individually represent the personification of the majestic forces of nature and the eternal mysteries which have inspired and guided Aryankind over the ages.

Through Wotanism the profound significance and

purpose of the Aryan mythos and the mysteries of universal law are given. Our ancient gods are eternal and live within us always, demanding only our awareness. It is an important task of every Wotanist to arrive at a pure knowledge of the higher self, ensuring the balance of nature's wisdom and man's being. The ancestral legacies of our forebears that trail behind us are largely dependent on us and suffer unduly from our mistakes, while those who precede us on the ladder of existence, though not bound by our foolishness, are nevertheless deprived of our cooperation when we are not true to our kind and act with less than the best of our genetic potential. The family and folk are two major pillars of Wotanist concern. By tradition our people were always strongly devoted to their clan, and today, our folk clan is as important to us as ever. Through this aim we hold sacred above all else, these 14 Words: "We must secure the existence of our people and a future for White children."

The study and practice of Wotanism is a life-long journey, a transmigration of courage, high wisdom, honor and determination, steeped in the unbroken pagan traditions of our ancestors. As we honor the gods of our folk, we form the nucleus around which a vital re-expression of our ancient wisdom and racial cohesiveness can be realized.



A WARRIOR'S LAMENT

Ron McVan



Let them sleep, Great Wotan!

They who know nothing, they who dare nothing.
The fire within their Aryan soul has long expired,
Rudderless and adrift,
Devoid of ancestral courage.
Mediocrity can never grasp thy calling.
Yes — let them sleep.

The thoughtless, the self-serving, the unheroic,
Blind as they are to Nature's Laws—
Truth does not move them,
Nor a pride of their kind.
These are not men;
They are but mechanistic shadows
Animated within an empty, rootless age!
Yes — they sleep, they sleep.

And when good men die in freedom's fight,
They sleep—clutching life's hourglass,
Kneeling shamelessly before alien gods,
In a world they have not earned—

This world

That once knew
So many Golden Ages.

APOLLONIUS

OF TYANA

There is no death of anyone, but only in appearance, even as there is no birth of any, save only in seeming. The change from being to becoming seems to be birth, and the change from becoming to being seems to be death, but in reality no one is ever born, nor does one ever die. It is simply a being visible and then invisible; the former through the density of matter, and the latter because of the subtlety of being—being which is ever the same, its only change being motion and rest. For being has this necessary peculiarity, that its change is brought about by nothing external to itself; but whole becomes parts and parts become whole in the oneness of the all.

—PLATO

This world has for too long concerned itself with spiritual adepts whom it has aggrandized into often exaggerated and unrealistic proportions. Every representative of divine truth and wisdom, without exception, are at best, enlightened messengers and teachers of varying degrees and abilities. Yet do they remain bound to the many human frailties and limitations of the human body, and as such, should not be worshiped as gods on earth.

Through the course of history it is proven that

people in general tend to unquestionably flow with the herd mentality and have not the slightest clue as to what is genuine truth and what is not, what is real spirituality and what is not. Nor do they care to invest any serious personal effort upon which to base their convictions. Why should they exert themselves? The churches are already built and established, and millions of people cannot be wrong, least of all their parents and grandparents. And of course, how dare anyone think of questioning the absolute, supreme authority of the Church! Haven't you learned anything yet? The clergy are wiser than you and have all the right answers for everything! If they tell you the world is only 6,000 years old, then by God, you better not question that, or you just might burn forever in hell with the rest of the heathens and heretics.



APOLONIUS OF TYANA—born 2 c.e.

Some of the greatest spiritual sages who have walked this earth, whether born wealthy or poor, have consciously chosen to pass through history unaffected by worldly temptations. Genuine gnostic teachers are not here to become lucrative, Hollywood-style personalities, like so many modern-day, self-centered, vanity-motivated evangelists. What the gnostic sage pursues is a selfless, unwavering life mission to elevate the thinking of mankind by giving us a true conception of our position in life and the universe and its higher dimensions. It is the message that matters above all, and not just doing, but being, whether the adept passes through this life as a teacher of great distinction or as a seemingly aimless drifter.

There is immense wealth and power in the organized religion business, as one can easily observe by the collective thousands of illustrious and imposing temples, churches and cathedrals that span the globe. And no one knows this better than the gangs and governments who invent and manipulate organized religions. Invent, you say? Surely now, you go too far! No, in fact, we must go much further if we are to shatter the heavy iron chains of man's incommensurable ignorance. Let us not pick at the many small-fries and up-starts, let us go to the biggest manipulation machine of all, the so-called "holy of holies," Christianity.

The first century of our era was a tumultuous time concerning the powers of Church and State. The Roman

Empire was fast losing its grip on the state cults and national religious institutions. It was evident that if Rome intended to continue wielding religious authority and control, then it would have to establish a major religion, a universal church, that would best consolidate the existing religions, while at the same time diffuse the ardent and independent spirit of the free-thinking populace. The word catholic, it is interesting to note, means universal, and world domination and power has forever been the aim of the Vatican. Universalism is one of the many tools of the tyrant to achieve such ends.

In the Greek Cappadocian city of Tyana on the 16th day of February 2 C.E. there was born a child named Apollonius. It was soon to become apparent that he was not just any ordinary child, but one of exceptional gifts and mental power. At the youthful age of 14 he had so outdistanced his teachers that he was sent away to complete his education; at age 16 he attended the Temple of Ægæe. In this same year he had taken the Pythagorean Vows and had already gained reputation by performing remarkable miracles. Apollonius was known to have a striking physical presence and countenance as he grew into manhood.

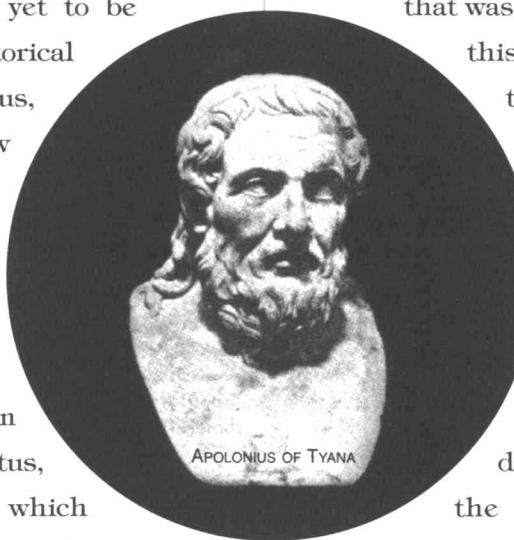
Like Pythagoras, Apollonius travelled extensively in his youthful years, making pilgrimages to the many religious temples and mystery schools. When upon his travels he would often be accompanied by his close disciples, one of whom was named Lucius. Depending on



the language, the name Lucius is pronounced Lucas or Luke. Luke (Lucius) was the transcriber of the life of Apollonius, as indicated by Damas, who was the most beloved disciple of Apollonius.

If this life story is starting to sound somewhat familiar, it should, because it was from the real life personage of Apollonius that the fictional Jesus was so craftily created. To this day there has yet to be produced one single shred of sound, historical evidence that a real life man named Jesus, the Christ, ever existed. All of Rome knew of Apollonius, and had another miracle worker existed at that same time period, it would have been noted and recorded. The Roman emperors sought out such people of miraculous reputation. Apollonius was consulted by not less than five emperors, namely: Nero, Vespasian, Titus, Domitian and Nerva. The prototype from which the Jesus figure was created is virtually Apollonius, and not an historical Jesus.

It was in the year 325 C.E. that the Jesus figure was invented at and by the Nicæan Council, and precisely at this time that Christianity was officially created and established by the State. Between the time of the first century and the year 325, it was known as "the time of the coming of the Christ"—Christ, which is a title meaning



APOLLONIUS OF TYANA

"the anointed." For the first three centuries there was only talk of a "coming of a Christ." The name and purported exploits of a so-called Jesus had not been determined until the Council at Nicæa.

The religion of Christianity is almost a carbon copy of 16 former religions already quite ancient at that time. Primarily, it was the Celtic sun God Iesa (Latinized Jesu) that was adopted by the Roman Church at Nicæa. At this Council representatives from all parts of the Roman Empire are said to have met at the command of the Emperor Constantine to formulate a Church policy, a unified creed and to establish a worship which would bring all of the people under one spiritual head. The adoption of such measures would at once increase the power of the Church, as well as insure the devotion and veneration of the populace for the person of the Emperor to whom they attributed divine power. The consummation of this policy was expected to be of great benefit to both Church and State, and enable the Emperor to fuse together into a unified whole the various peoples of the different countries and cultures which would comprise the Empire.

After this Council, the first act of the Church Fathers was to burn all writings they could find, especially those of the first three hundred years of the common era



which revered Apollonius as the spiritual leader of the first century. It was for this reason as well that ancient libraries were ordered to be burned, including the famous and irreplaceable Library at Alexandria. It was later revealed that the chief librarian at Alexandria at that time had been warned of the plot and secretly removed some of the most valued writings and sent them to Arabia for safe-keeping. Recently in the 20th century, when the Dead Sea Scrolls were discovered, the Israeli government immediately took possession of them in order to whisk them away from the eyes of the world.

The early 4th century book entitled THE LIFE OF APOLLONIUS by historian Philostratus would not surface again until 1501 C.E. The first English translation did not become available until the year 1680. Thirteen years later, the English Charles Blaunt translation was condemned by the Church and further publication was prohibited. In 1809 Edward Berwick made a new English translation of the volume, whereupon the Church confiscated and burned the book so fast that by 1907 no copies were to be found.

It was not until 1582 that Pope Gregory XIII devised the "New Style" calendar, adopted by England and America in 1752. The Gregorian calendar officially imposed the political and social domination the "Christian Era," designating the formulated birth of Jesus at year 1 A.D., Anno Domini, the Year of Our Lord.

Short and simple, Christianity is a religion

designed by the controlling elite, for the express purpose of total world manipulation of the masses. And any and all religious institutions over the ages which in any way conflicted with this idea were to be destroyed. For this reason, the mystery cults were suppressed, and initiation into the ancient or esoteric Mysteries were forbidden, so that no religious establishment, worship or practice could exist which would draw and hold men to it other than the Roman State Church. Pagans became the primary target, being that their free-thinking minds would not yield adherence to a mere political and idolatrous church, whose doctrines were, in the main, intended for the uninstructed multitude. Such minds could not be dominated by a political or mercenary priesthood.

Religion for Apollonius was not a faith only, it was a science. For him, the shows of things were but ever-changing appearances; cults and rites, religions and faiths, were all one to him, provided the right spirits were behind them.

Most of the recorded wonder-doings of Apollonius are cases of prophecy or foreseeing, of seeing at a distance and seeing the past, of seeing or hearing in vision, of healing the sick or curing cases of obsession or possession.

Like all the great pagan religions the object of his worship is always said to have been the "Sun," that is to say, the lord of our world and its sister worlds, whose glorious symbol is the orb of day.



TEMPLE OF WOTAN



Apollonius lived to the ripe age of 98 years old and was a man of strong physique and health. The most distinguished of his followers was Musonius, who was considered the greatest philosopher of the time after the Tyanian. Unlike his fictional counterpart, Apollonius prided himself on courage, and though not a violent or hostile man, he represented Nature's Law as God's Law and would not be one to preach the emasculating, philosophical pabulum of "turn the other cheek" and "love thine enemies." Upon hearing the news that Titus had conquered Jerusalem in battle, he immediately sent Titus a high letter of praise, to which Titus replied to the respected sage, "I have conquered Jerusalem, but thou hast conquered me."

In his travels Apollonius made a special point to spend a night in the tomb of Achilles to hold communion with this legendary warrior spirit. He, also, restored and erected a statue and chapel to Palamedes, the hero of the Trojan War. When visiting Thermopylæ, the famous battle site of Leonidas and the 300 Spartans, Apollonius overheard his followers discussing which mountain was the highest in Greece. He called them to himself and said, "This is the highest mountain in Greece; for those who died here elevated it even above Olympus."

The warm and fuzzy maxim "Peace on Earth—Good Will Towards Men" has to be one of the most glaring and bare-faced falsehoods ever concocted and uttered by the

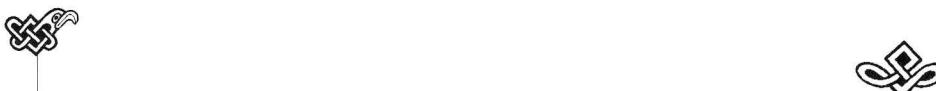
Holy Book of the Aryan Tribes



Christian Church. They certainly expected too much when they supposed that a fiction, which was believed in an ignorant age, would, also, continue to be believed in an enlightened one. There was never a holocaust that could even compare to the 1,000 black years of indiscriminate torture and death known as the Christian Inquisition. There has been more blood spilled in the name of religion than in all the secular wars of history. Literally, rivers of blood have been shed in the name of the fictitious Jesus, motivated by an insatiable lust for power and gain. Yet, not one drop of blood was known to be shed in the name of the real-life spiritual wonder-worker, Apollonius.

"The law," said Apollonius, "obliges us to die for liberty, and Nature ordains that we should die for our parents, our friends or our children. All men are bound by these duties. But a higher duty is laid upon the sage; he must die for his principles and the truth he holds dearer than life. It is not the law that lays this choice upon him, it is not Nature; it is the strength and courage of his own soul. Though fire or sword threaten him, it will not overcome his resolution or force from him the slightest falsehood; but he will guard the secrets of others' lives and all that has been entrusted to his honour, as religiously as the secrets of initiation."





GIORDANO BRUNO

THE RESTLESS SPIRIT

True religion should be without controversy and dispute, and is a direction of the soul. No one has the right to criticize or control the opinions of others, as to-day, as though the whole world were blind under Aristotle or some such leader. But we raise our heads towards the lovely splendor of light, listening to Nature who is crying aloud to be heard and following wisdom in simplicity of spirit and with an honest affection of the heart. —BRUNO

To understand the life of Giordano Bruno is to understand the essence of injustice found in the unbridled bigotry of Church and State. The ruling factions today maintain power in not so different a manner as it has always been held, which is a combination of instilling fear among its subjects and sugar-coating lies to mask true intent. It is the method of a perpetual bread-and-circus that the conditioned herd swallows, hook-line-and-sinker every single time, without fail.



GIORDANO BRUNO (1548 - 1600)



Evil has ruled the world under countless guises for as long as we can remember through history. It is apparent that evil is hungrier than good and tries harder, and will ever remain in power as long as it can convince its subjects that freedom and prosperity is just around the corner. Some are foolish enough to believe that they are free by the simple idea that they have a job which provides them money to purchase food, shelter and consumer items to subsist in the treadmill existence of their velvet-shackled lives.

The fear of a people is that which threatens their illusion of security. What the controlling powers fear is truth and, if need be, will go to any measure to discredit a truth and nullify its effective rationale. A free thinker is what a corrupt system views with much disdain. Free thinkers can inspire others to become free thinkers, much like Socrates, Galileo or Thomas Paine. And unless a free thinker fears death he cannot be threatened or controlled. Man lives within the confines of various societies and must conform to certain rules, but never should a man be restricted to express his own thoughts under penalty of death. Tyranny of any form must always be suppressed. If a man cannot speak his mind on any subject, then he is not free—he is a slave to an oppressive system and less than a man if he does not stand by his convictions.

Giordano Bruno was born at Nola, a small town at the foot of Vesuvius in 1548. As a child he exhibited

tremendous learning capacity and entered the Dominican Order of Naples in 1563. Not one to be held to the restrictions of Christian thinking and dogma, by 1576, now at the age of 28, he had expounded some personal thoughts which hinted at heresy and found it necessary to abandon his Dominican habit and flee Naples. Thus was to begin his emancipation and a new life as an Hermetic thinker, philosopher, scientist and magician. Bruno reached Paris sometime late in 1581. There he gave public lectures, amongst them, thirty readings on thirty divine attributes, attracting the favorable attention of King Henry III. It was in Paris where he published two books on the art of memory, which would reveal some of his practice in the magical arts. By this time in Bruno's life his foundations in Hermetic teachings provided much leverage in intellect and spiritual comprehension. This newly revealed reflection of man's divine potential within the infinite divinity of a vastly expanded universe did not win Bruno many friends among Christian theologians and pedant academes of the day. Like the early Hermetic Egyptians, Bruno believed that through the art of magic and divine rites man could ascend to the very height of the divinity by that same scale of nature through which the divinity descends to the smallest things the communication of itself.

Unlike Lucretius, whom Bruno carefully studied, he was not an atheist. The infinite universe and the



innumerable worlds are for him new revelations, intense accentuations of his over-powering sense of the divine. Or they are ways of figuring the infigurable, of grasping and holding within the infinite divine reality. This was a semi-magical Hermetic process used as a mode of reaching intuitive knowledge of the divine.

Throughout his life, Bruno was beset by a restless spirit. He was convinced that true philosophy was no different than poetry, music or painting, since the arts are bound to express divine wisdom. He believed in the infinite perfectibility of knowledge, and conceived of the universe as an imperfect mirror of God's essence in which God's infinity and unity are inadequately depicted.

Bruno accumulated his vast knowledge of the Mysteries from many sources aside from Hermes, such as Ficino, Pico, Cornelius Agrippa and Telesio and Paracelsus. He considered Aristotle one to be pitied as a hopeless pedant who could not comprehend occult truths and was unable to grasp "profound magic." Bruno, also, viewed mathematics as a kind of pedantry, a stopping short of deepest truth. The Copernican mathematics had to be transcended by the further insights of Hermetic thinking.

No stranger to the Cabalistic teachings, Giordano understood that this was a system of learning, created not from the Jews, but from White Egypt. He made his point abundantly clear when he stated, "Do not suppose that the sufficiency of the Chaldaic Magic derived from the Cabala of the Jew; for the Jews are without doubt the excrements of Egypt, and no one could ever pretend with any degree of probability that the Egyptians borrowed any principle, good or bad, from the Hebrews. Whence we Greeks own, the grand monarchy of letters and nobility, to be the parent of our fables, metaphors and doctrines..."

The intense religious feeling that had inspired Pico to welcome magia and cabala as aids to religious insights, persists very strongly in Bruno, who pursues his philosophical religion, or his religious philosophy, or his philosophical-religious magic, with the deepest earnestness and believed that it

would one day become the instrument of a religious reform, provided that it is understood naturally. The Orthodox Christian religion follows three theological virtues: love, hope and faith. Bruno avoided the "three's," and his guides in religion become four: love, art, mathesis and magic. By following these four he believed the religious magus

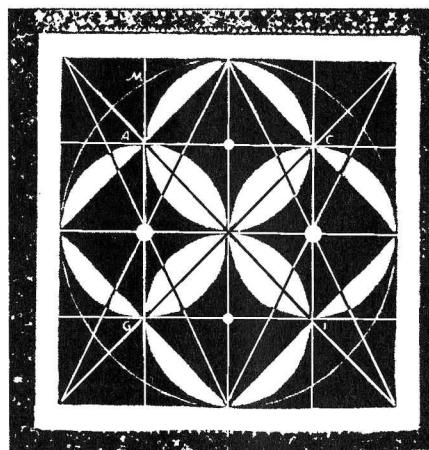


FIGURA AMORIS

reaches the highest heights of perfection and power.

There are two kinds of magic, one bad, the other good. The bad, which is black magic, is a demonic magic known as the "magia desperatorum." The good, or white magic, by regulated faith and other laudable kinds of "contractions," corrects the erring, strengthens the weak and, through the greatest demon, which is love, joins the soul to the divine power.

Giordano Bruno lived at the end of the 16th century with its terrible exhibitions of religious intolerance. Though there existed at that time various blends of Christian Hermeticism, both Catholic and Protestant, most of them firmly avoided the magic involved. Now enters the free thinking Giordano Bruno espousing and stressing full, magical, Egyptian Hermeticism as his basis, preaching a kind of Egyptian counter-reformation, prophesizing a return to Egyptianism in which the religious difficulties will disappear in some new solution, preaching, too, a moral reform with emphasis on social good works and an ethic of social utility. Added to this is the fact that he unabashedly denounced the doctors of Oxford for what they really were, "grammatician pedants," who arrogantly demonstrate their literal frivolity and do

not understand philosophy. A careful study of Giordano Bruno's life reveals something more than just the man of great occult wisdom and intellect, he becomes the symbol of light in an age of darkness, the very essence of truth and intelligence seeking a place in a world of ignorance and pompous bigotry. His only crime was that his stratospheric intelligence could not be contained within the rigid confines of academia and the suffocating limitations of the opposing Protestant and Catholic religions.

Bruno viewed the Protestants as closed-minded heretics who could give no competent reason why their faith was the true one. Bruno could at least see some miraculous works being done by Catholics, but not by Protestants. Catholics see visions and Protestants do not; Catholics seemed to be all agreed as one in their faith at that time, whereas heretic Protestants are ever divided amongst themselves. Yet, Bruno

could clearly see the unmitigated evil which existed in both the Protestant and Catholic sects. Ironically, it would be the latter, which he had studied so well, who would single him out and burn him alive with fiendish abandon. No one religion should ever claim sole dominion over the world; the concept alone is quite arrogant, if not frightening.



FIGURA INTELLECTUS

Concerning the Catholic lust for power, Bruno stated: "Now, whoever does not wish to be a Catholic must endure punishment and pain, for force is used and not love; the world cannot go on like this, for there is nothing but ignorance and no religion which is good."

In the year 1591 a wealthy aristocrat in Venice, who had read some of Bruno's works, invited him to visit so that he might learn from Bruno some of the Hermetic arts. Bruno accepted the invitation and arrived in August of the year. Considering the religious-political climate of the time, one can only wonder what possessed Bruno to place himself so near the hot seat of the Inquisition. Bruno stepped into what would turn out to be a death-trap. The minute the aristocrat Zuan Mocenigo took offense to something Bruno said, he quickly reported him to the authorities. Bruno made plans to return to Frankfort immediately, but did not leave soon enough. Mocenigo locked him in his room until the Inquisition arrived to make the arrest. He was incarcerated on 26 May 1592. On that day began for Bruno eight years of imprisonment in the basement dungeon of the Holy Office. It is not known what exact tortures were inflicted on Bruno to force him to recant at the Venetian trials. However, by

law he had to be sent to Rome, where the case was dragged on. In 1599, eight heretical propositions were drawn up against him. But by the end of that year he withdrew all of his retractions, obstinately maintaining that he had never written or said anything heretical, and that the ministers of the Holy Office had wrongly interpreted his views. He was, therefore, hastily sentenced as an impenitent heretic and handed over to the secular arm for punishment. His final words to the nine Cardinals who condemned him were, "Per chance you who pronounce my sentence are in greater fear than I who receive it."

On 17 February 1600, Bruno was led from his cell, chained at the neck, his tongue firmly gagged and escorted barefoot over the sharp cobblestones of the Roman streets. He was lashed to a stake before hundreds of excitement-seekers, while torches were laid to the kindling wood below him; a more

fiendish spectacle and cruel end one can hardly fathom. But, Bruno nobly met his death with a quiet calm, as the flames of Christian compassion consumed the life of one of the greatest, free thinking minds of the age.

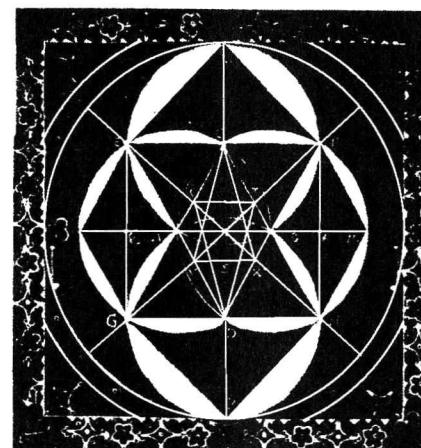


FIGURA MENTIS

Eight years before his death, Bruno penned a startlingly prophetic epitaph for himself. His DE MONAD, a philosophical poem written in 1592 contains the following lines:

*Much have I struggled.
I thought I would be able to conquer...
—And both Fate and Nature
repressed my zeal and my strength.
—Even to have come forth is something,
since I see that being able to conquer
—is placed in the hands of Fate.
However, there was in me
—whatever I was able to do,
which no future century will deny to be mine,
that which a victor could have for his own:
—not to have feared to die, not to have yielded
to any equal in firmness of Nature,
and to have preferred a courageous death
to a non-combatant life.*

The three geometrical figures presented in this chapter were designed by Giordano Bruno and represent the Hermetic trinity, as defined in his THIRTY STATUES. Written within the Figura Amoris is the word MAGIC.



Methods of Christian torture in 16th century Europe, including: burning, hanging, beheading, disemboweling, breaking the wheel, trussing, gouging out the eyes, cutting off the ear or hand and flogging.



CULT OF FREYJA

It is through myths that men are lifted above their captivity in the ordinary, attain powerful visions of the future and realize such visions.

—PETER BERGER

Of all the female deities the most renowned, the most active, the most mystical of the Northern pantheon is the goddess Freyja.

Freyja, the name itself rolls easily from the lips of all Aryankind, steeped in antiquity and imprinted deep in the early mists of our genetic memory. Indeed, it was this ancient, voluptuous seductress, Freyja of the Vanir, who taught the patriarchal Allfather Wotan the shamanic art of *sejdr*. It is she who leads the Valkyries to and from the fields of battle and divides these valiant warrior souls with Wotan. It is she who is twin sister of the high god Frey, daughter of Njord and Nerthus, and alter ego of the maternal matriarch Frigga, Freyja, goddess of love, fertility, magic and mystical knowledge. It is little wonder, then, that she has remained the foremost icon image of the female practitioners of *sejdr*. *Sejdr /say-ther/* is a form of Aryan shamanism, involving altered states and divination



which originated with Freyja. Her own particular brand of sejdr, from its conception, was a feminine, mystical craft. This would at times involve shape-shifting, astral body travel through the nine worlds, psychic prophecy, sex magic and consummate herb and rune knowledge. The art of sejdr itself, known as "the technique of ecstasy," predates all known religions.

Freyja was recognized as the great Dis. The Disir (goddesses) were long known as nine women dressed in black and carrying swords. Nine (a moon number) was considered the most sacred and mysterious of numbers. At the beginning of winter, particularly in Sweden, these spirits—and Freyja—were worshiped in a ceremony called the Disablot. The Disir brought good luck, but they were, also, merciless in exacting justice. The Disir were mysterious female beings, most likely related to the Fylgjur and the Valkyries, and connected with Freyja in her capacity as goddess of the dead. It was wise to keep in good stead with the Disir and to remember them with sacrificial gifts, for they could foretell death and had certain protective powers over houses and crops. In Viking times the Disir were celebrated at Uppsala during a large winter feast held in February at full moon.

The feminine craft of sejdr is usually performed by a woman known as a völva or seeress who, when called upon by the folk for her services, would seat herself on a high platform and fall into a trance, induced by the singing of

spells, after which she answers questions on certain aspects of the future. While in this condition the seeress would seek information from the spirit world that would enable her to answer questions put to her by fellow worshippers.

There are times when sejdr can be a dangerous activity, used to bring harm and even death to others. Often the ecstasy obtained in the feminine sejdr rivals that of the masculine Wotan, Thor and Frey sejdr rites.

Traditionally, a Cult of Freyja seeress, also known as a "sejdkuna," would garb herself during a ritual with boots made of calfskin and gloves sewn together from the hide of a cat. Some might prefer to garb themselves with a black or dark blue or feathered cloak.

There was a recorded account in Greenland during a bad crop season in which a sejdkuna was called upon for her services and was described thusly:

She was wearing a blue strapped cloak, all set with stones down to the hem; she had glass beads round her neck and on her head, a black lambskin hood with a lining of white catskin; and in her hand she had a staff with a knob on it, which was mounted with brass and had stones set in it round the base of the knob. She had a belt of touchwood round her, and on it was a large skin pouch in which she kept her charms, which she had to have for her magic. She had fury calf-skin shoes on her feet and long shoe-laces with big tin knobs on the ends; she had on her hands gloves of catskin, white inside and fury.

Both the Teutonic and Celtic tribes since earliest times held their seeresses in high regard. To them the sejdkuna possessed knowledge of the mysteries of the world and of life that was far beyond the understanding of warriors. They go so far as to believe, the Roman historian Tacitus wrote, that "there is something divine about this sex. They listen to woman's advice with docility, and regard them as oracles." Tacitus, also, mentioned his own personal observation of a sejdkuna, which he described as the nebulous and poetic Velda, a lonely prophetess who lived up in a tower whence she exercised her power over a vast territory.

The sejdr practitioner, whether male or female, was considered the one person within the Aryan pagan tribes who had the skill and power to undertake quests to the world of the spirits in search of special knowledge about the future or healing for the sick. The sejdmadr and sejdkuna were sometimes known to ascend into the spirit world by physically climbing a tree or ladder, which symbolically represented the world tree Yggdrasill or cosmic axis. It is interesting to note that the word "shamanism" derives from the Vedic word "sram," meaning "to heat oneself or to practice austerities." The Norse word "sejdr" also means "heating" or "boiling." History tells us that shamanism as a

traditional practice originated out of White Russia. The names Freyja and Frey mean "Lady" and "Lord." Among Freyja's many titles she is known as Queen of the Valkyries. "Valkyrie" defined translates to "chooser of the slain."

Belief in magic women on horseback sent from the astral realms was very widespread in Northern Europe. It even seems to have been current in Normandy, for it was condemned by an assembly of bishops at Rouen, from which one can infer, according to one of the early historians of Northern mythology, that these journeys happen frequently in Normandy, and that when Norwegians settled in this province they could not bring themselves to renounce this belief, even after they had been forced to accept the alien Christian beliefs.

The Scandinavians referred to man's shadow-self, or non-physical self, as a "Fylgja," which roughly translated means "the second" or "the one following." The time when this double was most likely to disappear from the body of the man or woman it inhabited was during sleep. In legend the Fylgjir acquired a more and more independent existence. If necessity arose, spirits of ancestors were believed to manifest in various physical forms. A Fylgja was known to be a warrior's ally and of assistance in battle with hostile spirits. Like the Dises they had the prophetic gift

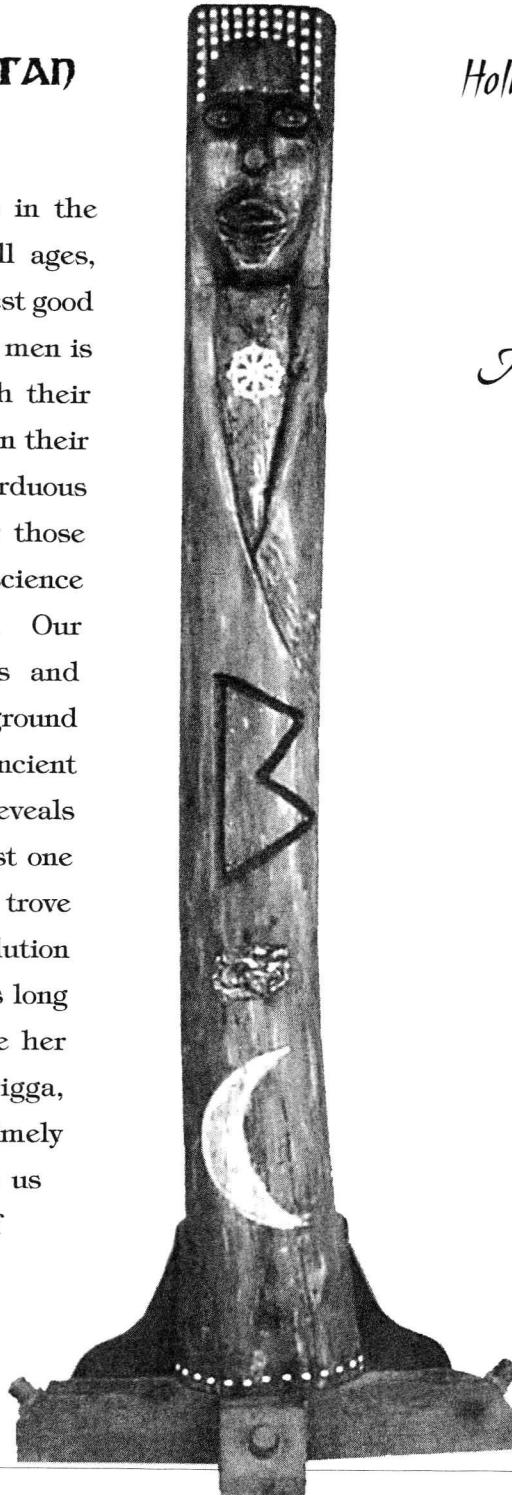




TEMPLE OF WOTAN

to foresee the future and warn of danger.

There have been great revealers in the mystic circles in all societies and in all ages, people who have found out that the greatest good which can be conferred upon their fellow men is to teach, especially to convey that which their lives embody. These are people who act on their wisdom. It has always been a difficult, arduous and at times a life-threatening path for those who teach and practice the arcane science contained in the pagan mysteries. Our indigenous mythologies, legends, gods and heroic tales have served as an heroic safeguard to ensure the very survival of this ancient knowledge, which binds our race and reveals our deepest self. The Cult of Freyja is just one path of endeavor through a vast treasure trove of wisdom, heritage and spiritual evolution which make up the body of Wotanism. As long as Aryan man survives, Freyja, not unlike her Aryan female contemporaries, Frigga, Aphrodite and Isis, will remain that sublimely eternal matriarchal goddess who guides us through the physical and astral matrix of cosmos and chaos, to forever ensure our personal development and the development of our race as well.



Holy Book of the Aryan Tribes



*At the ends of the universe is a blood-red chord
that ties life to death,
man to woman,
will to destiny.*

*Let the knot of that red sash,
which cradles the hips of the goddess,
bind in me the ends of life and dream...
I am the knot where two worlds meet.*

*Red magic courses through me
like the blood of Freyja,
magic of magic,
spirit of spirit.*

*I am proof of the power of gods.
I am water and dust walking.*

—AWAKENING OSIRIS
NORMANDI ELLIS

MOTHER GODDESS CARVING





DEATH

*The splendours of the firmament of time
May be eclipsed, but are extinguished not;
Like stars to their appointed height they climb,
And death is a low mist which cannot blot
The brightness it may veil. When lofty thought
Lifts a young heart above its mortal lair,
And love and life contend in it, for what
Shall be its earthly doom, the dead live there
And move like winds of light on dark and stormy air.*

— P.B. SHELLEY

It is not beyond the tomb—but in life itself—where we are to seek the mysteries of death. It may well be that death is the most enigmatic of all mysteries, as we step from our known physical world back into the eternal astral realms whence we came. Life and death, as we know them, are but passing phases of existence.

Through this all-too-brief life experience we lead a dual existence, an outer physical one, as well as an inner invisible one of thoughts and feelings. The outer visible life we share with our fellows; our interior thought-life is lived behind a curtain, as it were, and is known only to ourselves. The inner self is divided into two active partnerships. The human ego represents the I-am-I, the lower mind with its

brain-vehicle, and the body. The eternal higher-self, man's inner god, is the all-motivating, divine spark of universal life, which is known as "the ray of consciousness." Death and sleep both consist in a disillusion of this partnership. Upon death the ego disintegrates, while the ray of consciousness withdraws its vitalizing force from the brain and returns with the soul to the eternal non-corporeal realms, which is its natural aspect.

Many people feel that death is a dreadful disaster, when in reality it is not as disastrous as a long, uselessly lived life. A life that accomplishes nothing of significance or presents no problems is a miserable and selfish existence. Only obstacles and adversities offer the opportunity for great achievement. All life is friction. The moment we cease to regard birth and death as horrible dilemmas, the whole matter of coming and going is reduced to its proper estate as merely one part of a vast and wisely organized plan. As sleep is a "little death," so birth and death are miniature cycles of existence, but the "great death" and the "great birth" are the supreme cycle of existence and the grand mystery of life in the physical world. In the non-corporeal realms of the soul there is no death, only the coming-to-be and ceasing-to-be of forms in which life manifests.

In the play JULIUS CÆSAR, Shakespeare puts forth a profound statement on death which reads,

Cowards die many times before their deaths; the valiant never taste of death but once. Of all the wonders that I have yet heard



it seems to me most strange that men should fear; seeing that death, a necessary end, will come when it will come.

Each man carries with him the race archetype of his actual freedom, however deeply it may be buried under layers upon layers of genetically transmitted and culturally acquired imprints which take form as images and symbol.

It has often misleadingly been said that we must, "save our souls." Our souls are doing just fine. It is the personality and physical instrument that are asleep to the living presence that we actually are. Only by the disciplines of the mysteries is the soul awakened from its lethargy and stimulated to achieve self-liberation.

Nietzsche restored the proper Wotansvolk (Aryan-pagan) perspective on death in his masterful work, *THUS SPAKE ZARATHUSTRA*.

Many die too late, and some die too early—yet strange sounds the precept: 'Die at the right time!' Die at the right time: so teaches Zarathustra... Everyone regards dying as a great matter; but as yet death is not a festival. Not yet have people learned to inaugurate the finest festivals. The consummating death I show unto you, which becomes a stimulus and promise to the living. The consummating one dies his death triumphantly, surrounded by hoping and promising ones. Thus should one learn to die; and there should be no festival at which such a dying one does not consecrate the oaths of the living! Thus to die is best; the next best, however, is to die in battle and to sacrifice a great soul... My death, praise I unto you, the voluntary death, which comes unto me because I want it. And when shall I want it?... He who has a goal and an heir, wants death at the right time for the goal and the heir... In your dying shall your spirit and your virtue

still shine like an evening afterglow around the earth; otherwise your dying has been unsatisfactory. Thus will I die myself, that ye friends may love the earth more for my sake; and earth will I again become, to have rest in her that bore me...

It has been attested through the various burial customs over the ages that man, from the very dawn of culture, was able to abstract himself from the business of living and ponder the enigma of human destiny. What lies beyond this mortal coil in the greater and infinite plan of spirit, space and time?

Since Hyperborean ages it has been believed that man continues to reincarnate on earth until his soul eventually reaches complete spiritual awareness. This is a gnostic belief which has yet to be disproved. The Vikings heroically emphasized this belief with the concept of Valhalla. The word "val" means slain, Valhalla, Hall of the Slain. Valkyries, a name of the warrior maidens, means Chooser of the Slain. The triple triangle symbol, worn by Wotan's elite warriors, Einherjar, the Valknut, is the Knot of the Slain.

Valhalla is the great hall of Wotan's chosen, heroic warriors and warrior maidens. Only the worthy could enter this exalted domain. What this means is that if one does not prove himself worthy in one physical life span, he would then be destined to return to Midgard (Earth) at a future time to repeat the process until he at last reached this highest level of completion. The honor of dying nobly is one distinction of which no man should be deprived. Thus

TEMPLE OF WOTAN

developed the tradition that a true Viking must always die with a sword in his hand to ensure that he may reach Valhalla and share eternal rousing with his fellow heroes, demi-gods and Aryan Allfather Wotan.

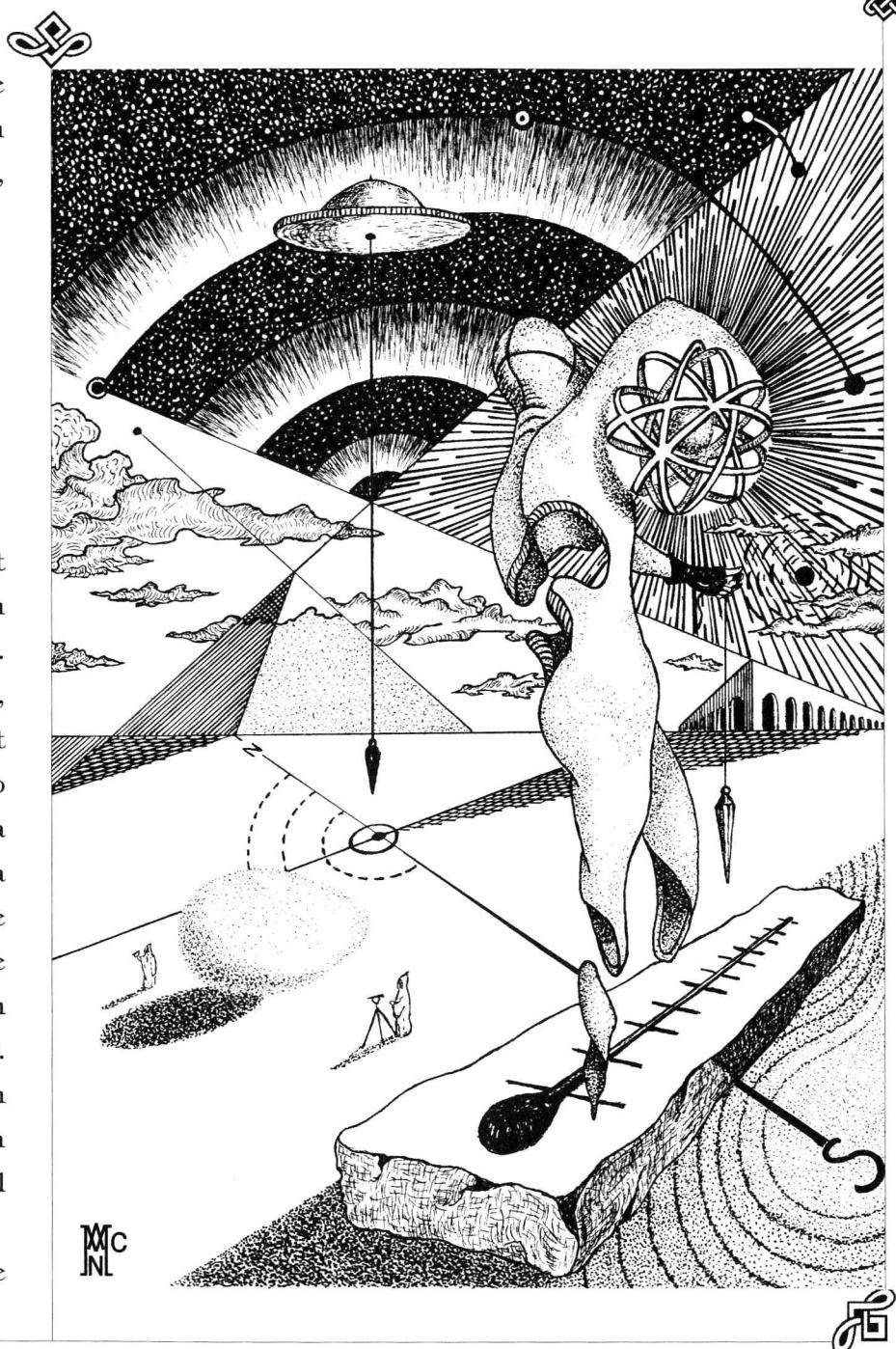
*As light is significant, not because of itself,
but because of its relationship to darkness,
so death becomes important because of life,
and life is meaningful because of death.*

Death is part of life, and life is part of death.

—CARL GUSTAV JUNG

It was a popular belief of ancient philosophers that life is death, and further stated that whatever we see when awake is death; and what we see when asleep is a dream. The wise seek release, not from the phenomenon of death, but from bondage to ignorance, for ignorance is the most grievous affliction of the soul. The person who fails to do the work on himself will perish like a dog. There comes a time in some people's lives when suicide becomes a consideration, if only for a fleeting moment. There are perhaps rare occasions when suicide may in fact be unavoidable, but it is a highly radical extreme and violation against life law. In natural death the soul casts off the body. But in suicide, the body casts off the soul. Hence, such an end is termed violent, for the soul is forcibly ejected from its form without the liberation granted by rational procedure.

In today's contemporary societies death and old age



are looked upon as a terrible social burden. Many of the wholesome, instinctive values about death and aging that our ancestors held for millennia past have since become jaded and lost with the dawn of the industrial and consumer age. The moment our consciousness rises above the level of illusion, man is freed from its limiting influences. Old age need not and should not be a period of retrogression or decrease in man's spiritual and intellectual faculties. At this period of life the body vitality is reduced and this gives greater freedom for the expression of man's spiritual and intellectual faculties. These can and should be active and expanding until a few hours before death.

Sky-rocketing medical costs, inflation, insatiable government taxation and senior cutbacks, along with deteriorating family structures, have made the thought of old age a looming spectre of dread for many. Alien religions will never emancipate the Aryan soul, nor any religion that denies Nature's laws and the spiritual roots of its people. Those who do not abide by the wisdom of the blood find emptiness and fear at the hour of death's calling. As a rule, most do not die well. They struggle desperately against inevitable good, clinging with frenzy of fear and anguish to the physical life in the presence of the unknown.

The great Celtic poet William Butler Yeats described it this way,

"To seek God too soon is not less sinful than to seek God too late; we must love, man, woman or child, we must exhaust ambition,

intellect, desire, dedicating all things as they pass, or we come to God with empty hands."

There is an apathy among the Aryan race today that is deadly. To live merely for the sake of existence in conscious denial of one's ethnic heritage and identity is not living. It is the fullness of being that matters, to find the meaning of one's own essential selfhood among one's kith and kind, and to celebrate one's own God-given uniqueness of species. If the Aryan people cannot wrench their seemingly dormant racial instincts from the stygian slumber of this prevalent self-denial, then total extinction is inevitable in the very near future. This is the time which demands that we revitalize our heroic nature, lest we perish forever! Nothing is attained by doing nothing, and whatever we do now creates the world in which we exist tomorrow. The same applies to death; what we have created in thought we create in that other reality. When the moment of death comes, the quality of a man's innermost thoughts through his lifetime will reveal him to be either a weaker or a stronger character. In the mystery teachings it has long been an hypothesis that the world is a dream in the mind of a deity. You cannot escape destiny. You cannot escape change, for it is the essential nature of the universe. The distinct species of man were designed for an eternity by our Creator, not to ultimately become a raceless abomination, but to grow and manifest through the liberation and uniqueness of our own individuality.



DREAMS

C.G. Jung was of the belief that dreams are a kind of impartial photography of unconscious life, the compensation of our rational vision of things, the voice of the 'other' in us. But this voice uses a language which is strange or lost to us; it is a language which is important to decipher, not because it deliberately hides something, but because it is archaic, symbolic, visual. And since the unconscious life is not static, dreams, also, express a search motive, a delving into the future.

As we begin to understand that mythology is the foundation of life that is the timeless pattern—the religious formula—to which life shapes itself through characteristics that are a reproduction of the conscious mind, it is likewise evident that a similar, direct externalization of the psyche is, also, found in dreams. The degree of the directness of the images presented in dreams and in mythology is, to say the least, very much the same. In this respect, dreams and mythology are nearer to one another than, for instance, dreams to poetry. Yet, it is mythology which is, to quote Shakespeare, "Such stuff as dreams are made of."

Commonly, dreams are regarded as ventures into a mysterious otherworld. Carl Jung believed that dreams were a kind of impartial photography of unconscious life—

the compensation of our rational vision of things, the voice of the 'other' in us.

Great minds of ancient days, such as Homer, Aristotle and Plato, all concurred on the general idea prevailing of the times that there are divine manifestations to the soul in sleep whereby men might learn the future.

Temporary visitors to our dreams are often animals. The appearance of an animal in a dream should not be overlooked, as they can often signify a specific meaning of significance. Animals as symbol have been of high esoteric importance since the earliest of times. Below are listed fourteen primary animals which are frequent in dreams.

 **BEAR**—In Teutonic traditions, the bear is dedicated to Thor, because of its strength. A sect of Viking warriors known as the 'berserkers' derived their name from the wearing of bear shirts in battle, which was a symbolic statement of strength and fearlessness.

A bear is significant of overwhelming competition in pursuits of every kind.

To kill a bear portends extrication from former entanglements.

A young woman who dreams of a bear will have a threatening rival or some misfortune.

A bear may signify a power which will soon present itself in your life. Bears are known to hibernate for long periods of time which might indicate that you need a personal retreat for a while.

 **BOAR**—A symbol of courage, ferociousness and victory, and for this reason, a favorite power animal of the hero and warrior class. Familiar in the domain of the gods Frey and Freyja, in olden days boars were sacrificed at Yuletide in honor of Frey. Esoterically speaking, the boar works well in matters of success and protection in trying circumstances and personal honor.

 **BULL**—Attributed to the moon, the bull is symbolic of strength, fertility and rage. To see one pursuing you, means business trouble—envious and jealous competitors will harass you. To see a bull goring a person means misfortune from unwisely using another's possessions will overtake you. To dream of a white bull signifies that you will lift yourself up to a higher plane of life than those who persist in making material things their god. It usually denotes gain.

 **CAT**—The cat was once a popular object of worship in Egypt, Rome and Persia—familiar companion to Freyja. The Egyptians sometimes depicted their High God Ra in the form of a cat striking a serpent to symbolize the power of good over evil. To dream of a cat and snake on friendly terms signifies the beginning of an angry struggle.

To dream of a clean, white cat denotes entanglements which, while seemingly harmless, will prove a source of sorrow and loss of wealth. To dream that a cat scratches you, an enemy will succeed in wrenching from you

the profits of a deal that you have spent many days making. If a merchant dreams of a cat it is a bad omen for his business.

With its tenacity, agility and strong associations to the divine, it is not surprising that people thought the cat had nine lives. Nine is the number of universal truth.

DRAGON—Symbol of wisdom, longevity and potent magic—possessors of full ancestral memory. As an emblem of authority, dragons appeared frequently throughout ancient Aryan society. Among the Teutons the word ‘dragon’ meant ‘chief,’ and all the power associated with that position, notably Pendragon.

Dragons may appear in a dream as a potent messenger from time before time. To fly on dragon wings in a dream marks the birth of new spiritual insight and ability in your life. A dragon, also, denotes that you allow yourself to be governed by your passions and that you are likely to place yourself in the power of your enemies through the outbursts of sardonic tendencies. Such a dream should warn you to cultivate self-control.

EAGLE—To see one soaring above you means lofty ambitions which you will struggle fiercely to realize, nevertheless, you will gain your desires. To see one perched on distant heights denotes that you will possess fame, wealth or a high position in life.

To ride an eagle’s back foretells that you will make

a long journey in your search for knowledge and/or wealth, which will be attainable to you. Eagles, considered the elite of birds, have symbolized since most ancient of days authority and power.

To dream that you kill an eagle portends that no obstacles are before you and that you will reach the heights of your ambition. To see a dead eagle killed by someone other than yourself signifies high rank and fortune will be wrestled from you.

Fox—Known for cleverness, stealth and cunning—to dream of a fox denotes that you are engaging in doubtful speculations and risky love affairs.

If you see a fox slyly coming into your yard beware of envious friendships; your reputation is being stealthfully assailed. To kill a fox is a prediction that you will win in every engagement.

HAWK—To dream of a hawk is a sign that you will be cheated in some way by intriguing persons. To shoot one foretells that you will surmount obstacles after many struggles. A hawk can denote that enemies are near you and they are ready to take advantage of your slightest mistakes. To see a dead hawk, signifies that your enemies will be vanquished.

HORSE—To dream of a white horse indicates that things are favorable for prosperity and pleasurable

commingling with congenial friends and fair women. If a white horse is soiled or lean, your confidence will be betrayed by a jealous friend or woman. If the horse is black, you will be successful in your fortune, but you will practice deception, and will be guilty of assignations. To a woman this dream would be interpreted that her husband is unfaithful.

To ride or see a horse denotes ease and comfort. To ride a runaway horse foretells the trouble of friends. A dead horse, signifies disappointments of various kinds. To ride a horse down hill, your affairs will undoubtedly disappoint you.

 **LION**—Known for strength, courage and fearlessness, a lion is, also, an emblem of the golden sun, full of might and potency. To dream of a lion signifies that a great force is driving you. If you subdue the lion, you will be victorious in any engagement. If it overpowers you then you will be open to the successful attacks of enemies.

For a young woman to dream of young lions foretells new and fascinating lovers. To hear the roar of a lion signifies unexpected advancement and preferment with women. To see a lion's skin denotes a rise to fortune and happiness. To see caged lions is symbolic that your success depends upon your ability to cope with opposition.

 **OWL**—The symbolic emblem of ancient Athens and affiliated with the goddess Athena—it is symbolic of

wisdom and the occult. To hear the hoot of an owl in a dream is an omen of bad tidings. To see a dead owl, denotes a narrow escape from desperate illness or death. To see an owl, foretells that you will be secretly maligned and be in danger from enemies.

 **RAVEN**—A familiar symbol of Wotan, whose two pet ravens represent thought and memory—they are respected as birds of mystery and wisdom. To the Teutons they were, also, known as birds of ill omen, fabled to forebode death.

To dream of a raven denotes reversal in fortune and inharmonious surroundings. For a young woman it is implied that her lover will betray her. For personal magic, allow the raven to be a spirit guide in your dreams, a protector and a strong link to the natural world.

 **SNAKE**—Despite fear of this cunning creature, the snake was sacred to many groups, including the Druids, Egyptians and the priestesses at Delphi—it is a symbol of the fertile earth and healing. The shedding of snake skin betokens renewal and rebirth.

To dreams of snakes is a foreboding of evil in its various forms and stages. To see them wiggling and falling over others foretells struggles with fortune and remorse. To kill them, you will feel that you have used every opportunity of advancing your own interests or respecting that of others.

If they bite you, you will succumb to evil influences, and enemies will injure your business. To dream that a



snake coils itself around you and darts its tongue out at you is a sign that you will be placed in a position where you will be powerless in the hands of enemies, and you will be attacked with sickness.

To handle them, you will use strategy to aid in overthrowing opposition. To see them bite others foretells that some friend will be injured and criticized by you.

WOLF—Known for cunning, stealth and prowess, Wotan is often seen flanked by his sacred wolves, Geri and Freki.

To dream of a wolf shows that you have a thieving person in your employ who will, also, betray secrets. To kill one denotes that you will defeat sly enemies who seek to overshadow you with disgrace. To hear the howl of a wolf discovers to you a secret alliance to defeat you in honest competition.

Dreams are an important part of our lives and almost a third of our lives are passed in slumber. It is to our greater advantage to make serious efforts to understand and interpret the messages of our dreams and their symbolism. Remember that everything that exists upon Midgard has its ethereal counterpart. Man is a creature of reflection; he becomes that upon which he reflects. Unfortunately, most people cling to the pleasures and woes of the material world to the exclusion of the subjective realm of spirituality. The greatest prophets and sages are those who have stood nearest the fountain of universal knowledge, using dreams with more frequency than any other mode of divination.



WOTAN'S WOLVES, GERI & FREKI



DRUIDS

THE ANCIENT CELTIC TRADITION

There is no higher incentive for learning than the self-esteem that flows spontaneously from the awareness of a great past.

The Druids were the wise, high spiritual elders of the ancient Celts, the teachers and keepers of knowledge and the sacred lore. Today, the Druid image, still shrouded in a veil of mystery, holds a curious fascination, not unlike it had with Julius Cæsar during the Roman invasions into pagan Gaul 2,000 years ago. The Druid High Priests evolved from the Indo-European social order, practicing an Aryan religion which contained many elements already ancient in the days of the Gallic Empire. It could sometimes take as long as 22 years for a Druid to complete his studies, so training often began early in boyhood. The Druids were always highly respected for their arcane wisdom throughout the Celtic world. Cæsar states explicitly that, "Druids had a tradition of secret instruction, specifically about numbers and the secrets of the universe and nature of things." They were exempt from taxes and from military service. In Ireland no one, not even the king, was allowed to speak before the Druid had



spoken, since the art of correct utterance was considered a mystical power.

Early tribal Celtic society was powerful and widespread across Northern Europe. Students in modern history classes are inaccurately taught that Columbus discovered America or the Vikings before that. There is in fact substantial evidence that the Celts had already explored America as far inland as Oklahoma and Arkansas, no less than 1,200 years earlier than Viking explorers. And in Washington State a 9,000 year old Aryan skeleton has recently been discovered.

Celts were well known for their warrior prowess. In the first century B.C.E. the historian Diodorus Siculus described them thusly: "They are very tall in stature, with rippling muscles under clear white skin. Their hair is blond, but not naturally so; they bleach it to this day, artificially, washing it in lime and combing it back from their foreheads. They look like wood-demons, their hair thick and shaggy like a horse's mane. Some of them are clean-shaven, but others—particularly those of high rank—shave their cheeks but leave a moustache that covers the whole mouth.... they wear brightly coloured and embroidered shirts, with trousers called 'bracae' and cloaks fastened at the shoulder with a broach, heavy in winter, light in summer. These cloaks are striped or chequered in design, with the separate cheques close together and in various colours."

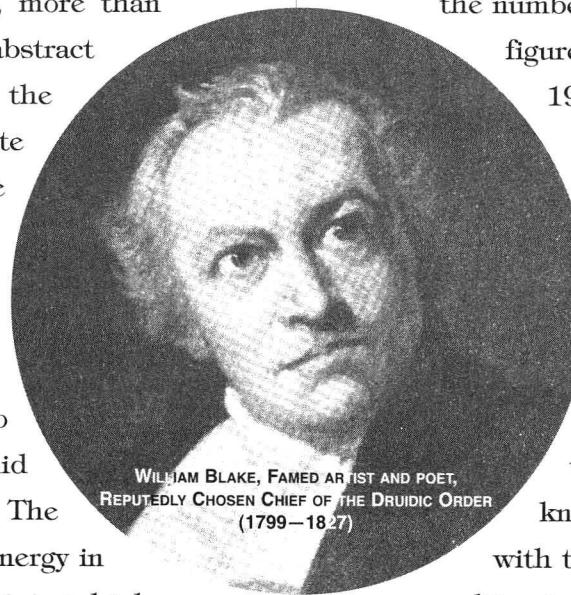


Modern Druids celebrating the Summer Solstice at Stonehenge, June 1968

Modern educated man equates civilization with buildings. Because Egypt and the classical countries built houses, baths and temples, people who did not value these things were considered to be "barbarians." The Romans led the way in this narrow estimate, understandably; it is less understandable that modern historians have mostly followed suit. Whilst paying lip service to the demonstrable facts of jewelry, chariots, armor and weaving of high quality, these folk could not, they feel, really have been cultured. But, the Celtic culture is unique in itself; they

were a tribal people, much attuned to the spirit and ways of nature. Power for the Celts and Druids came from the land, from their folk gods, from the individual, which provided them a folkish and nature-based life style, preventing them from compromising with hierarchical systems of control. Celtic culture was musical and eloquent; the individual was valued more than the concerted achievement and personal adornment, more than built-up walls. They had exquisite, abstract designs on their metal work and on the many incised stones. It was a world quite at odds with the singular, crude, warlike stereotype which had been assumed from biased classical sources alone.

For the Druids, carving on stone was a hopeful guarantee that the sacred gnostic wisdom would be carried on to future generations, as most Druid teachings were passed down orally. The stones themselves carried a profound energy in Druidic thought, some stones containing higher frequency than others, which was further enhanced when stones were placed in particular geometric formations. The greatest of stones was of a rare, green quartzite called the "Liafail," the stone of fate, or "cloch na cincamhna," stone of fortune. Wherever that stone rested, one of Gallic blood was to rule.



Stonehenge rightly remains a traditional symbol for Druidry. The public appeal of the Druids, especially as an ancient people connected with Stonehenge and other monuments is not difficult to understand. By today's standards Stonehenge is often referred to as a "Temple of the Sun," when in fact, in ancient history it was clearly linked with the moon. The whole area of Stonehenge has the number of the moon in 999. Also, the moon is figured by the exact astronomical numbers of 19 (the number of years taken for the moon to return to its place in the sky, the Metonic Cycle), and 56 (both the cycle of the moon's eclipses and 4 times the moon's 14 nights from new to full).

Much of Druidism now practiced has evolved, perhaps devolved, into a practice markedly different from the old ways. A great amount of gnostic knowledge was erased by church and state with the alien Roman and Christian invasions, resulting in a tremendous and irreplaceable loss to the Celtic world.

Descendants of Celts living today, were they knowledgeable of the accurate history of St. Padraic (St. Patrick, 389-461 C.E.), might have a less than enthusiastic opinion of the figure whom they celebrate. It is recorded that St. Padraic was singularly responsible for the book

burning of no less than 300 volumes of rare, sacred, gnostic literature and Druidic learning, a major link to the high wisdom of our ancestors, which the Christian Church deemed unfit to be transmitted to posterity. It is no wonder that much of Druidic learning has vanished. It was a monkish and Celtic holocaust of books, tantamount to the loss Europe suffered by the burning of the Great Library at Alexandria.

The ancient Celtic religion in the form of Druidism was nationalistic, much akin to Teutonic Wotanism. For the Druid sect these vital, natural instincts would degenerate in later times through adulteration with globalist Christianity, Masonry, Rosicrucianism and Universalism.

In the days of St. Padraic the forced conversion from pagan Druidism must have been an insidious transition, as much of this "new" Christian religion was merely a counterfeit of their own pagan ways. After all, both cults taught survival of death, and both espoused an in-dwelling supreme spirit. Druidry had a deity, long before Christianity was conceived, called "Hesus" or "Esus," linked with the oak tree, of which the Jesus figure upon the tree of the cross seemed an obvious simulation.

In the period of transposition, Druid training colleges were taken over, and with nominal changes, they became monasteries and nunneries. Druids became Culdees (Chaldeans or magic workers) or magi (seers); the

word "Druid" was strictly forbidden by Christian authority. Through the middle ages much of the sacred high teachings of the Celts was transformed or lost. The schools of the Filid (seers) of Druidic nature are said to have survived in the Scottish Highlands until the 18th century, Ireland and parts of Scotland having escaped Roman influence. Contemporary Welsh Druids consist of three ranks of membership: Bard, Ovate and Druid, Druid being the highest. The most senior of the Druid rank is given the title "Archdruid."

In today's times, as we move amidst the debris of the technological, chemical and nuclear age, we find ourselves far removed from our ancient traditions, and in the Western world we stand witness to the total imbalance of man, earth and spirituality. When man is reduced to economic-man, he becomes an animal that preys on its own kind. Many Aryans are rediscovering their ethnic, Euro-pagan religious roots such as Teutonic Wotanism. It is an attempt, not only to reconnect with their ancestors and heritage, but, also, a need to reclaim our Aryan identity and spirituality. It is a path which can lead us out of the materialistic, consumer wasteland created by a greedy and ruthless global industrial society.

Our mission today is to restore the values and knowledge that once was our forefathers', to unabashedly call upon the Aryan folk soul within and around us, to become a replica of our gods in the dynamics of our lives.



EPIPHANY

BEWARE!
FOR LIFE IS FRAGILE AND QUICK

As we travel along the road of life, it is wise to stop periodically to reassess who we really are and what we want to achieve. A man's evolution of being cannot be evaluated by personality, popularity, academic knowledge and material gain; it can only be determined by the evolution and quality of the soul and spirit which is the nisus of our orlog (destiny). It is the development of self-realization which transcends life existence.

To examine our true inner-self requires stripping off all the many masks that create the illusion of who we appear to be through daily life. Ask yourself these questions: Why do I exist? What is the purpose of my existence? Whence have I come and whither am I going? Am I awake to life's reality and purpose, or am I asleep? Does life have meaning and direction, or is it finite and incidental? Should I direct my course in life, or should I let life direct me? Is it possible to improve the quality and

future of life, or is life hopeless? Should the races of mankind perfect their inherent uniqueness of species, as is nature's design, or homogenize into a cultureless, unidentifiable uni-species? Do you care about the existence and future of your children and your race?

To know the point of life requires us to know something of the universe around us. Rest assured that you will never know "ultimate reality," which is utterly beyond the reach of human inquiry. To start with, we need to know something about space and time.

In 1915 an eminent philosopher named Samuel Alexander gave a series of lectures at Glasgow University which would later become the foundation of his books on space-time and deity. His works are considered the most significant British metaphysical contribution since that of Hobbes. Essentially he states that space of itself has no movement. The corresponding proposition is that time, as it moves from past through present to future (from earlier to later) is the occupation of a stretch of space. Time is movement, but the movement of time is not to be understood as a succession of presents mysteriously recreated at each moment, for this would imply nothing more than bare time. If we had nothing more than bare time it would consist of perishing instants instead of a continuous time, there would be nothing more than an instant, a now, which was perpetually being renewed. But time would then be for itself, and for an observer, a mere

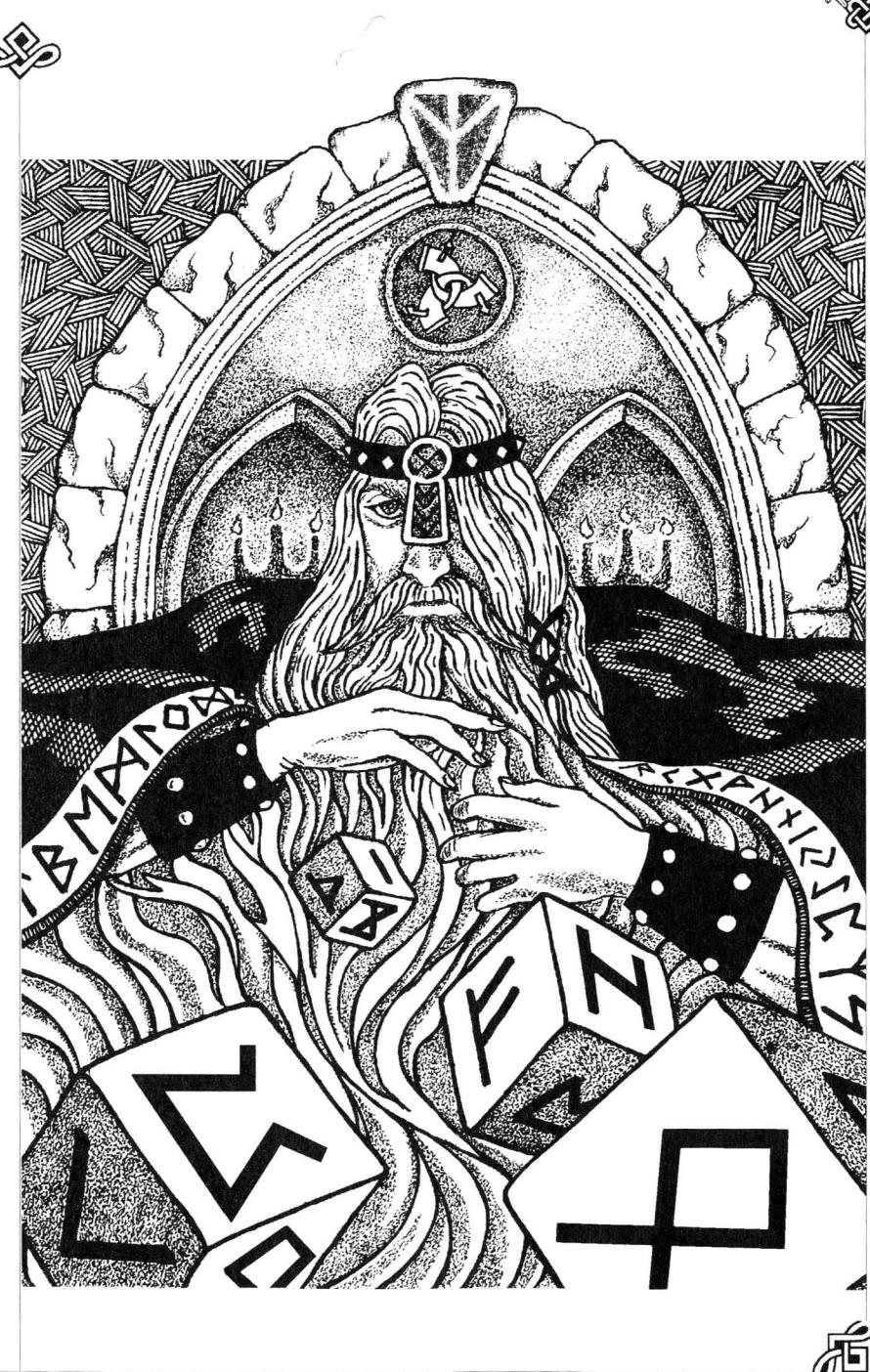
TEMPLE OF WOTAN

now, and would contain neither earlier nor later.

Space, on the other hand, is a sort of shadow or foil to time, and not co-equal. Still, space can be full of time, and time can be full of space. The whole of space does not occur at one instant, but is filled with times of various dates. There is a continuum of events filling space, but divided by the point of reference into earlier and later. An example which may make clear the perception of a past event is the fact that we perceive the star Sirius not as it is at the moment of perception, but as it was nine years ago, since it takes nine years for its image to reach us here on earth. We could say that space at any moment is full of memory and expectation.

Total space-time is the synthesis of all perspectives, each perspective being "historical phases" of space-time. Perspectives are synthesized when we imagine not merely one center of reference, but an infinity of such centers, one for every instant. The physical universe is, thus, through and through historical, the scene of motion. Total space-time is space-time in its total historicity, not a vision of eternity. Time itself is the mind of space, and space is the body of time.

Life is intermediary between matter and mind. The human self, as an intimate union of body and soul, is but an example of a more fundamental cosmic plan, which is space with its (mind or soul) time. The whole universe of space-time, in its myriad complexity, sustains ever richer

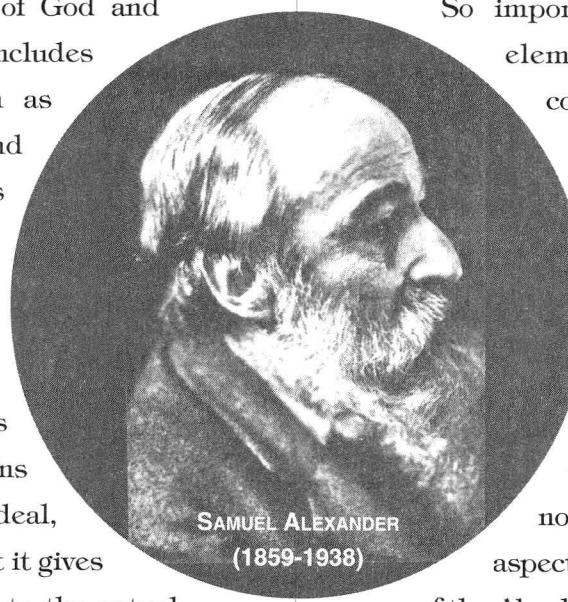


qualities, and is animated—is alive. Space-time does not exist, but is itself the totality of all that exists. Existence belongs to that which occupies a space-time. At any moment the universe is the whole of its existent parts. Our world is a process of “infinite becoming,” which never and nowhere came into existence, for the infinite becoming cannot begin to become.

This brings us to the subject of God and Deity. The body of the God Absolute includes all the qualities below Deity, which as spatio-temporality, materiality, life and mind, while the “mind” of God is his Deity. A further distinction between mankind and the God Absolute is that we are finitely infinite, while God is infinitely finite.

God, as an actual existent, is always becoming Deity, but never attains it. He is the ideal God in embryo. The ideal, when fulfilled, ceases to be God, and yet it gives shape and character to our conception to the actual God, and always tends to usurp its place in our fancy.

Moving on from the theories of Alexander, we know that man with his thinking mind will always strive to comprehend the God Absolute, yet it will forever remain unattainable for him, for such an empirical quality which is everything and nothing will remain incomprehensible to



the human mind. This ever-illusory spiritual quest to understand life’s greatest mystery must be quenched, must be attainable in a comprehensive form and thus, the God-archetypes metamorphose into manifestation from the collective minds of man. Archetypal Gods such as Wotan become no less real than man himself, and can effectively serve the needs of the Aryan race.

So important it is to remember that besides elements, there is the form of their combination, and that the form is as much a reality as the elements and give them their significance. The whole world, with its real tendency to deity, stirs in us from the depths of our nature a vague endeavor or desire which shadows forth its object. What we may refer to as the God Absolute is not “The God” until he has become all-in-all, and is not the God of Religion. Such a god is but an aspect, and that can only mean an appearance of the Absolute. God is the “within” and the “without” of all things. The Supreme One manifests himself through growth, which is an urge from within outward, a struggle for expression and manifestation—Epiphany.

When God and space-time are clearly understood, it gives one all the more reason to appreciate the essential value of indigenous god-archetypes. Aryan man has had

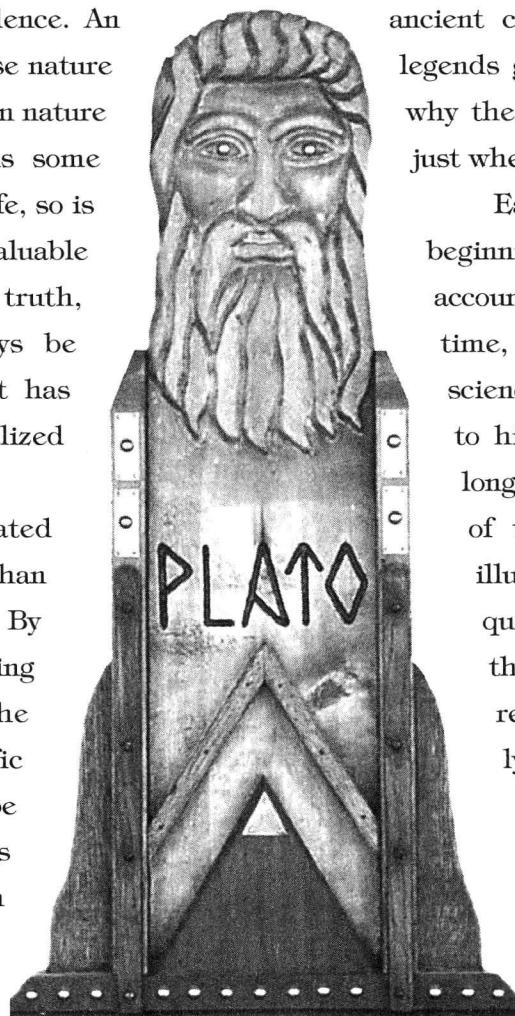
many patriarchal and matriarchal god-archetypes through our long stretch of history. Though the names may vary, the essential archetype remains ever constant, the essential needs to those who give it life, breath and form. The god-archetype that is born of its people makes our human position more serious, but frees it from the reproach of subjection to arbitrary providence. An ethical race-religion interprets the immense nature about us in terms of the highest that human nature can be or comprehend. Just as mind is some complex of life and grows out of valuable life, so is deity a complex of mind and grows out of valuable mental life, that life concerned with truth, goodness and beauty. It should always be remembered that every word or thought has great power and will ultimately be materialized on earth. This is a law of life.

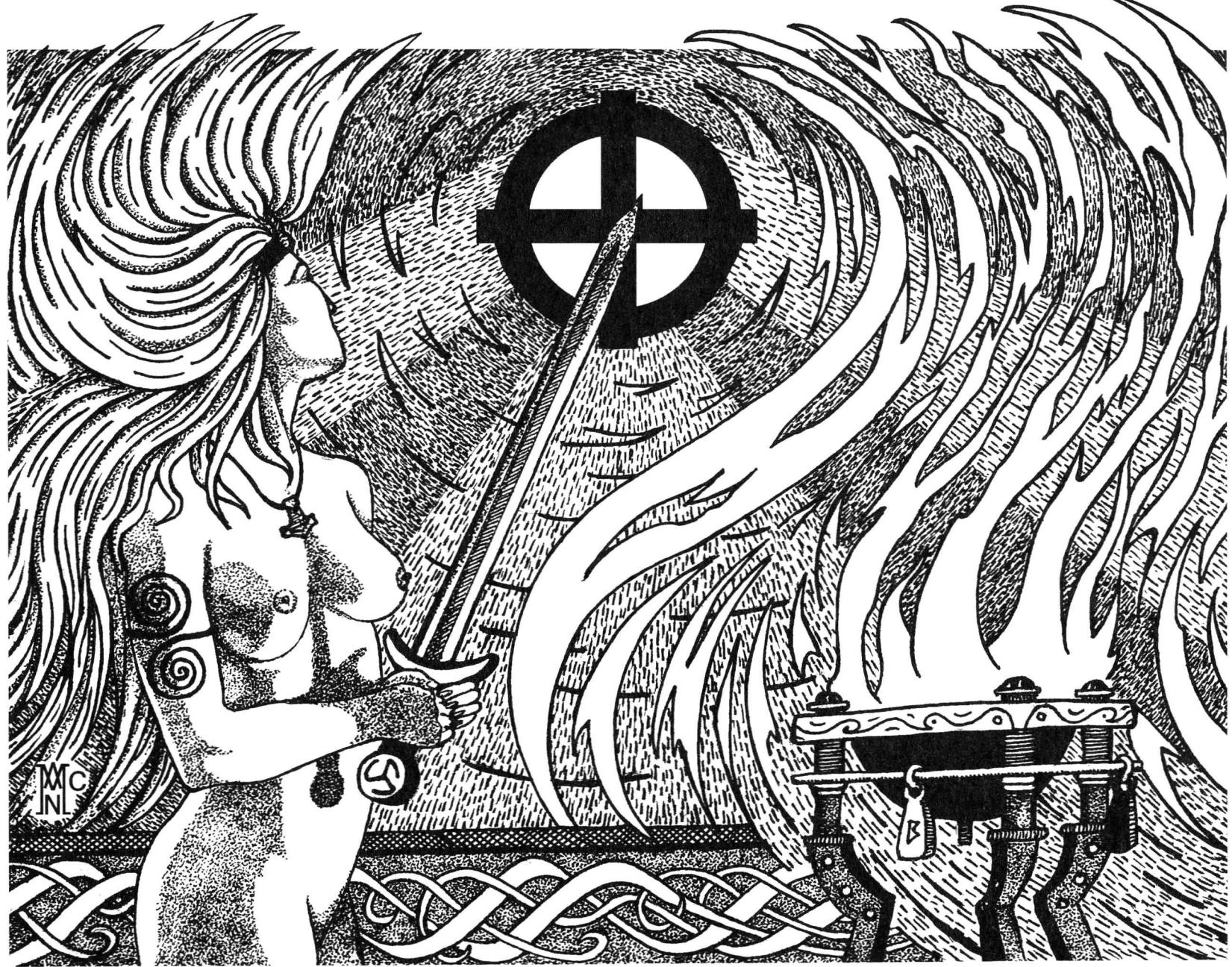
The great Philosopher Plato stated that, "Good is nothing more or less than knowledge; and evil equates to ignorance." By separating matter from spirit, and elevating reason to a new stature, Plato set the foundation upon which scientific investigations of time and space would be erected. Many of the eternal questions about space and time are encompassed in the subject of cosmology, the study of the

evolution, structure and laws of the universe. Nowadays, cosmology, long a familiar study of metaphysical philosophers, has become a serious study of interest to astronomers and other scientists. Originally it was the territory of shamans, priests and storytellers, for the roots of cosmology are buried deep in the myths of ancient cultures. These intricate, often beautiful legends grew out of attempts to explain how and why the universe operated, was interpreted, and just where mankind fit into the plan.

Each ancient culture described the world's beginnings with its own indigenous cosmology, or account of creation. Our understanding of space-time, archetype and deity, be it in spirituality, science or ethnic mythos, all of these guide man to his divine origin from which he has been long separated and isolated in the wilderness of the material universe of delusion and illusion. Only by following the unwavering quest towards truth and the understanding of the Mysteries may we come to know self-realization and fulfillment. As the Greek lyric poet Pindar stated,

*Happy is he who has passed
through the Mysteries;
he knows the origins and the end of life.*







FATE

Nothing in life is static, all moves, changes, has within it some urge to make something new, different, more complete. This rebel urge in the heart of the ordered working of the law of life is what flowers in man as intelligence, the director of will.

If is the belief that anything is inexorable, solid, forever fixed in a certain pattern that is illusion; that which flows into ever new channels is the real.

—BASIL IVAN RAKOCZI

*As our body is a part of the universe,
our soul is a part of the soul of the universe.*

—PLATO

In the universe nothing happens by chance. Throughout the vast cosmos there is no such word as chance. There is only one just and accurate relationship between all things—that relationship we know as “cause and effect.” The great law of pepromenon of the ancient Greeks, or the law of karma of the early Indo-Europeans, is a philosophy to which all beings are subject.



Man cannot change his past, as it is engraved forever in his record of life as a memory. His present is a reflection and result of the effects of past thoughts and actions, perhaps modified by his free will and other influences during the present (now). His future course of life, although determined in a ‘generalized’ way because of the effects of the past and present actions, words and thoughts (karma), appears to be affected by his free will determination of where, how and why he would like to travel in life. Thus, whatever has gone before is fixed and recorded forever, but the future, even though it is pre-destined to move in a particular direction, may be alterable in a variety of ways, according to free-will and thoughts of the actor-observer involved.

*Whence come the maids
Who much do know;
Three from the hall
Beneath the tree;
One was named Was,
And Being next,
The third Shall Be.*



—THE VOLUSPA

To the ancient pagans the night was known to produce many cruel spirits: Deceit, Tenderness, Old Age and Strife. These in turn begot other scourges:



Forgetfulness, Famine, Sorrows, Battles, Murders, Quarrels, Lying Words, Lawlessness, Ruin and, finally, Oath, who could be the worst of evil spirits for him who committed perjury and thus invited his fearful curse. It was perceived in ancient times that Midgard (Earth) was a realm for receiving humankind, and held hundreds of causes of suffering in readiness for them.

From this understanding of fate we can determine that experience is based solely on actions, words and thoughts (all are mental concepts) of an individual as governed by the Law of Karma. Destiny tomorrow will rule—man's will is today's tool.

Each man is wholly responsible for his own life and its attendant conditions, as well as bearing the responsibility for the living conditions and welfare of his family and race. The word fate is derived from the Latin 'fatum,' meaning prophecy, a spoken decree presumed to come from the Gods. The Greeks called the Goddess of Fate Nemesis, the divine anger, daughter of the Night, the instrument through which the gods punished those who violated the laws of the Gods. The executors of the decrees of Nemesis were the Erinyes, known to the Romans as the Furiae. These Furies hounded out and punished parricides and those who violated their sworn word. Out of these various goddesses of fate developed the trinity of Goddesses of Fate known as Tisiphone, Alecto and Megaera. Their faces were blackened, with living snakes for

hair; they hunted the evil-doers with flaming torches and scourges in their claw-like hands, tormenting the guilty.

The mistresses of fate in Wotanism were similar to their southern European cousins. They, too, were female goddesses, a triumvirate of fate known as the Nornir or Norns. It is believed that their origins go back to the giant races of Jötunheim (Land of Giants). They sat at the foot of the Tree of Life and of the universe, the Ash Tree Yggdrasill, and watered its roots from the well of Urdar.

The Anglo-Saxon tribes maintained their belief in the tremendous power of the oldest of the three sisters, Urdar, long after they had been converted to Christianity. Urdr (or Urdar) in Old English has the form "Wyrd," which means fate, the compelling power and final destiny which no man and no thing may escape. Not even Wotan can escape his Wyrd at Ragnarok (the return of the great comets). From this perspective, not unlike Mimir, the pre-Wotanic Nornir, as well, have a power over Wotan. Our ancestors bore witness to the displacement of the Sky-Father's omnipotent power of day to the evening rise of the moon and its three different aspects. Symbolic of the Norns, these three phases are: the crescent moon (Urdar), full moon (Verdandi) and the waning moon (Skuld). As the sole dealers of fate, the Norns are possessors of immense power, they have long been depicted as the preservers of the fabric of all creation.

The three Nordic Goddesses of Fate are wise

women who serve as judges of right and wrong, and dispensers of good or ill fortune. Weavers of destiny, arbiters of life and death, they were named: Urd, the past, who was very old—Verdandi, the present—and Skuld, the future. The Valkyries serve as instruments of their decrees.

All that is in the invisible archetypal sphere is revealed in the sensible corporeal world by the light of Nature. Astrology, Numerology and Divination are means by which we may peer into the past and future. Today is tomorrow's yesterday, but only the Norns know what tomorrow brings.

Modern man knows almost nothing of the significance of the arcane mysteries and the ancient rites. The scientists and the theologians alike gaze in awe and wonder upon the great initiates such as Apollo, Hermes, Pythagoras and Apollonius. If they would only think for a moment, they would realize what motivates such god-like men on earth. There is only one urge in the soul of man capable of supplying the required incentive—namely, the desire to know, to understand and to exchange the narrowness of

human mortality for the higher breadth and scope of divine enlightenment.

Does it not seem strange that there are fewer “great ones” in this seemingly advanced modern age than there were in the past? Those with a sound knowledge of ancient history would have a difficult time accepting the idea that man is evolving, when all existing evidence speaks otherwise.



Time's arrow still points clearly from the past into the future along a one-way street. The question is, are we moving from chaos towards order, or from order towards chaos? In the familiar nursery rhyme “Humpty Dumpty,” the egg-man fell off a wall and broke; all the king's horses and

all the king's men could not put Humpty together again. This follows the physicists' second law of thermodynamics, that being disorder or entropy, as it was called, will always increase through time. In the long run, all eggs are broken.

Since you create much of your own reality through thought, it is wise to be constantly vigilant of how you think. Look at how your outer reality is manifesting



through circumstances and the people that you have drawn into your life. Stay clear of people whose motive is to control and manipulate you, or who attempt to pull you to lower consciousness levels. Avoid psychic vampires, which are those who would extensively drain valuable time and energy into their obvious emptiness.

Extract yourself from the herd instincts of the unconscious masses, which in their non-productive scrambling scatters the faculties of the mind and robs man of his most precious gift—the power of thought.

Learn from your experiences, your mistakes and from others who show themselves to be wise...and follow your inner instincts.

Man knows, with that ounce of divinity buried deep within himself, that he holds the potential for positive change and that if enough people act on this potential collectively, Aryan man can and will put order into the world. In the past this has happened before and our gods know full well that we can build it. The ultimate task and test is, can we sustain it? Are we strong enough, spiritual enough, to not repeat the mistakes of the past?

As Pythagoras stated so very many centuries ago,

*All men know what they want,
but few know what they need.*



GNOSIS

THE QUEST OF KNOWLEDGE

As a matter of fact, it really seems likely that we have lost our way—which the Draids, with their sensitivity to stone and tree, would never do.

They received the message which we, with our more complex cerebral telecommunications, have lost in a wilderness of greater knowledge.

But such must be the price to pay, unless in our self-consciousness we can learn the truth of what is happening to us!

— E. GRAHAM HOWE



*From any point
A line reaches back
And attaches to a far distant center.
There is no unconnected life in this world,
Nor a point in time
Unknown by any other point.
Nor a tear shed in a vacuum.*

— HERMES



The word gnosis is derived from the Greek word gnosia, which means knowledge or to know. Gnosis appears as the source and very cornerstone of all the religions, their purpose being that of bringing about the liberation of man through absolute knowledge.

Gnosticism was the religion of those who were convinced of the presence of a divine ingredient within themselves, the "divine self." The understanding and use of this essential gnosis was considered a sacred knowledge which brought salvation. The Gnostics believe that true gnosis has a direct bearing on the welfare of the individual man and woman, and on the development of a more perfect order.

Those who clung most strongly to gnostic spiritual development have been the Teutonic tribes, through which they formed the basis of their indigenous religions. The Teutonic God archetype Wotan is well known for his insatiable quest for knowledge. The early Alexandrian gnosticism formed its own, unique movement of original thought. Nourished by Greek philosophy and the sacred science of Egypt, the very roots of Gnosticism reach back to Atlantis, to Hyperborea and its capital, Thule, the highest center of knowledge that was ever known to man. The people of Hyperborea, perhaps even higher cultivated than those of Atlantis, have been considered likely descendants of other worldly intelligences.

In the BOOK OF HENOC, Chapters CVI and CVII



Hyperborean man is described thusly: "His flesh was as white as snow and red as rose petal; and the hair on his head and his scalp were white as wool; and his eyes were

beautiful." It has long been said that man-gods walked the earth in those enlightened times, before the great comet cataclysms and deluge. Ancient hieroglyphics mark this account along with the use of flying machines. The father of Greek didactic poetry, Hesiod, wrote that at the time of the Golden Age, the Gods clothed in air moved among men.

Life has always been an unending fight between diverse elements. In the spiritual quest man struggles in the fight between polar opposites, light and dark, good and evil. Man's suffering is explained essentially by the fact of his not knowing his beginning (in the metaphysical sense of the term) and his becoming.

Illumination for the Gnostics comes from the knowledge of a book of super-human origin. This tradition of the "Great Book" is, also, that of the Grail. The Grail contains the answers of man's beginnings and his

SOLON, forebear of Plato, was believed to be the first who carried the history of Atlantis back to Athens. Egyptians gave it to him and he handed it on.



becoming, which is why it is the most sought after, precious item of the gnostics. It is not the chalice object as the religious, romantic fantasies would have you believe, which purportedly held the blood of Christ, but is in fact of two parts, both an emerald stone and book of sorts, in the form of runic tablets. The true Grail, also known as the EMERALD TABLET OF HERMES, is not a fantasy; and many have risked or lost their lives in the quest to obtain it or defend it.

This Pagan and Aryan treasure came into Europe by way of Persia following the disappearance of the mysterious realm of Thule, whose people were the ancestors of the Indo-European tribes. According to occult sources, Apollonius of Tyana gained possession of the Grail, which he found hidden in a cave. This might explain why he had travelled extensively and accumulated such remarkable wisdom.

The Grail would then surface in diverse areas, such as Rome, Britain, Toledo, Spain, the Pyrenees in southern France and the Bavarian Alps in Germany.

A gnostic sect known as the Cathars served as protectors of the Grail. The Cathars derived their name from the Greek cathari, meaning pure ones, and established communities in northern Italy and southern France. Cathars taught the dualistic belief in the opposing powers of light and darkness. As Gnostics, they, also, believed in the recurrence of souls, and identified the



material world as the plane of illusion. They rejected the Christian cross as an evil symbol. The Cathars had an inner circle within their priesthood with seven degrees of initiation representing the stages of spiritual perfection. Ceremonies were performed out-of-doors, in caves and woods; much like the Druids, the Initiates wore white tunics tied with a cord.

The Knights Templars shared similarities with the Cathars in that they were a secret society which coveted the gnostic mysteries and sought the overthrow of the exalted whore, long known as the Roman Catholic Church. Free Masonry, as well, shared many similarities with the Cathars until the Masonic Constitution of 1717, where it departed from the true way. It was further corrupted by the infusion of the one world, universalist Illuminati, founded by Adam Weishaupt in the year 1776.

There is much Gnostic mythology that surrounds the real life, historical figures of King Arthur and his counselor and magician, Merlin. However, the records of that time make no mention of Arthur and the Holy Grail, the Round Table or the Magic Sword of Caliburn (Ex-Calibre). The private life of Merlin will never be known because it was never recorded. The great mystic teaching never changes, only the time period and the Initiates, or players. There is only one experience which can lead to truth, and there is only one description appropriate to those who have accomplished this divine adventure. In the case

of Merlin, the Adept brought the Circle of the Living Stones to Salisbury, not the monolithic rocks of Stonehenge, but the Gorsedd, the throne of the revelation of the ancient ones of the earth. The Gorsedd of the Druids became the Round Table of King Arthur. The Ex-Calibre legend is a repeat of the Notung Legend found in Wotanism. The Notung is a sword of the Volsungs, which Wotan thrusts into the oak, and which only Sigmund could draw from the tree. What the sword trial represents is the release of the will from its bondage to the material elements.

The Gnostics understood that the whole purpose of man's evolution is to bring the mind and the body into perfect coordination. If the exigencies of life render this impossible at any given time, then the mind, as the superior part, should receive the greatest emphasis. It is possible for the mind to excel the body because of its natural and inherent excellence, but it never is possible for the body to excel the mind. Mind is to the brain as the brain is to the body; it is the source and the superior part of itself. The all is mind; the universe is mental. Everything which eventuates on earth has first been born in the world of the mind.

Individual mind partakes of universal mind, of which it is a specialized area in the same way that the physical body partakes of physical nature of whose elements it is composed. The entire brain, as we know it, is not essential to thought or mental existence. What is



essential is the presence of our magnetic field. It is understood to the Gnostic healers throughout our history that if this magnetic link that unites the astral with the physical body has not been definitely severed, it is still possible for life to be restored.

Gnosis can be divided into two opposing paths of attainment for the Gnostic Adept, depending upon his own, personal, spiritual outlook. There is the "optimist form of Gnosticism" which accepts the universe as divine; God reveals himself in everything, and through his intellect man can become like God in order to comprehend him. By a religious approach to the universe and by inscribing a representation of the universe within his own mens (degree of spiritual ascension), man can ascend and unite with God. "Pessimist Gnosticism," on the other hand, rejects the world as evil, and the material aspects of man and the universe are regarded as being a form of divine punishment. Man can escape the confines of the body and piety and asceticism; by elevating himself above matter, the evil nature which is perceived through the mens, he can mount through the spheres to God.

Gnosticism is a spirituality which is timeless. Like Wotanism, it has the tendency to fully express itself to Aryan man during periods of great crisis. Both Gnosticism and Wotanism will survive so long as man searches for the truth and inner-development encountered in the vital experience of personal, psychic transformation. Each



shares a common quest, which is to attain a fullness of being and avoid the confines of religious dogma and blind faith. One should persistently oppose ignorance and meaningless life. Having gained so much of the material world around us, we have always been in danger of losing more and more of the essential value and meaning of our race and our souls. Those who seek the light of truth will carry that light within them, and it is this light, the divine ray, the God image, that has passed unbroken through our distant times, which generates the life, will and hope for our being, our people and the world in which we live.

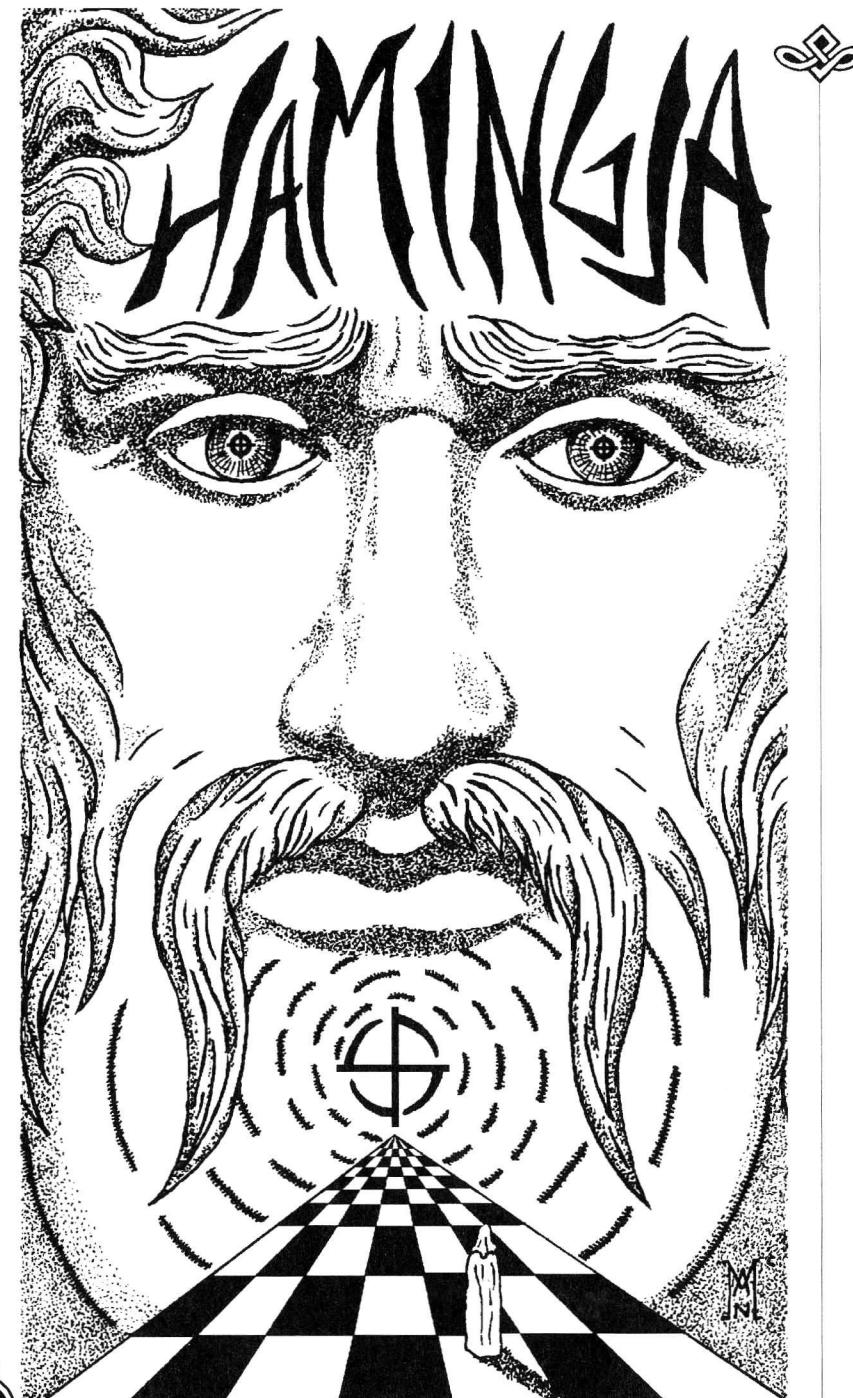


*The difficulties arising in the process of evolution
in the human understanding of life
are rooted in the very essence of understanding,
which is the aware thinker.*

*Although he can feel,
and thus intuitively understand existence,
he cannot conceptualize his intuition,
except through reason.*

— BIKA REED





HAMINGJA

THE GOD-SELF

The inner voice is a voice of a fuller life, of a wider, more comprehensive consciousness. That is why, in mythology, the birth of a hero or the symbolic rebirth coincides with sunrise, for the growth of personality is synonymous with an increase of self-consciousness.

For the same reason most heroes are characterized by solar attributes, and the moment of birth of their greater personality is known as illumination.

—C.G.JUNG

Behind the veil of our earthbound reality, behind our mythologies, religions and individual personality there exists at the very core of our being "the God-self" or what the ancient Aryans referred to in the Eddas as our "Hamingja." This divine influence of the higher dimensions is innate within the soul of man. At times it serves us very much like an interposing protector. Had we not the ability to possess this inherent element within our being, both individually and collectively, mankind's future would be

hopeless and his own short life meaningless and pointless. We build or destroy our own lives, and we allow or disallow our own lot in life. Our Hamingja and our ethnic Gods are to help guide us, but it is we alone who must do the work and push onward.

Nature comforts our passage in life, reflecting back to us the eternal wisdom for those with eyes to see. The most ancient of Gods were born into our physical dimension through man's insatiable need to understand the forces of nature.

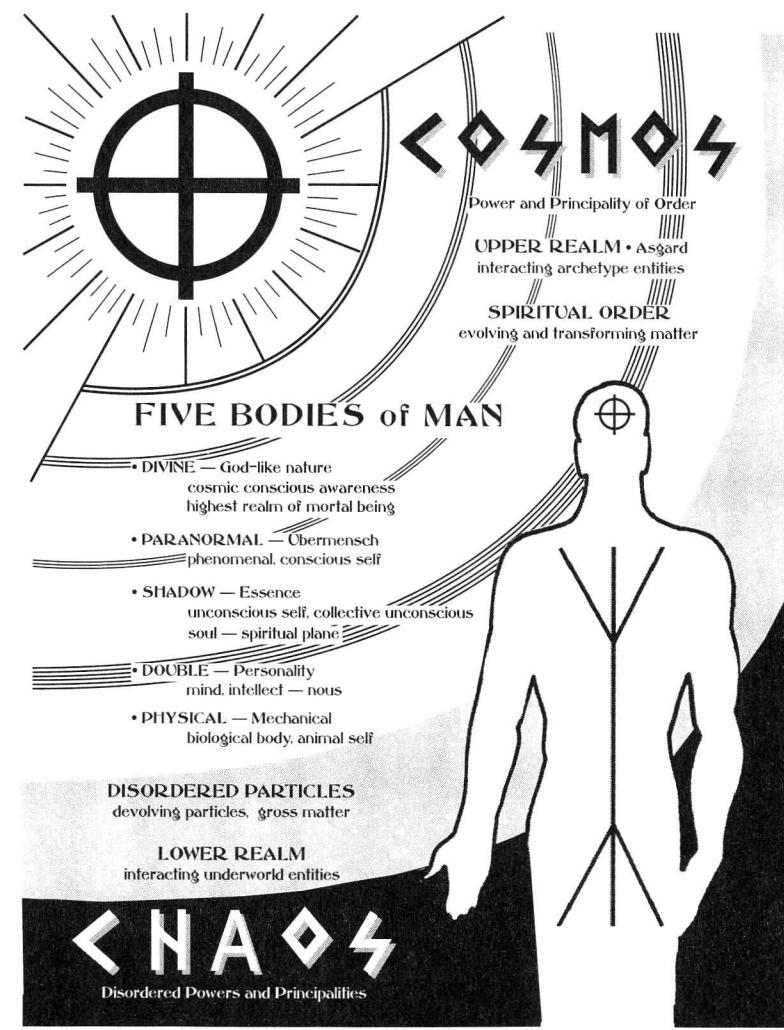
*Man is a cosmos in miniature
and is not divided from the great cosmos by any fixed limits.*

—C.G.JUNG

In Aryan Wotanism the soul is known to be a timeless, eternal, spiritually evolving entity. It is our body which binds us to the physical world, as the body is much like a garment worn by the soul. The tales of Homer relate that the Olympian Gods were able to transform into animals or humans at will, a process known as "shape-shifting." This is, also, a familiar characteristic within the Teutonic, Wotanist pantheon, as well as the Celtic. Metaphysically speaking, our Aryan archetypal folk Gods function as astral forms within the conscious and subconscious mind, projecting as composite entities, comprised partly of human energy and divine energy. Such deities can be formed and animated within our individual

and collective psyche. The supreme patriarchal God of Aryan man is Wotan, however, the divine Hamingja that exists within man is known to be matriarchal and kin to the Norns (the three sisters of Fate).

In Teutonic mythology it is written that he who is





abandoned by his Hamingja is a lost man. Further, if one should become a hideous and evil man, one's Hamingja might very well turn her benevolence into wrath and cause such an individual his well-deserved ruin.

In Saemund's Edda, Wotan issues forth a prophecy that King Geirrod, who had so long enjoyed the Gods' favor, would soon perish by his very sword. " 'Angry at you are the dises!' cries Wotan to the royal nithing Geirrod, and immediately thereupon the latter stumbles and falls, pierced by his own sword." Here, as is clearly emphasized in this passage, the inescapable Hamingja causes the incorrigible king to stumble and fall to meet his justly deserved fate.

Our bodies need the soul in order to continue living, but the soul exists even without the physical body. Every part of man is imbued with the radiation of the multi-dimensional, spiritual world, every gesture informed with occult potency. Man in essence is a living talisman of the non-corporal planes of being.

Our Hamingja calls up further spheres of existence. Each of these embodies the same process of self-realization, from the inarticulate but potent ground, through the purifying fire of universal mind which radiates from the Absolute God-head.

For the most part man is an irresponsible entity, directed by the forces from without, which is our physical body and the plane of existence around us. Those fortunate

ones, who can peer through the thick coats of matter and act from within, experience that great gift of enlightenment and self-awareness. We witness an ongoing variety of exceptional heroes throughout history, whose phenomenal achievements exalt them to a semi-divine status, some within their own lifetime. Most researchers will agree that such types are born into the world with remarkable perseverance and sense of purpose, as if their destiny in life had already been preset before birth. The acceptance of destiny, or orlog, as our pagan ancestors traditionally referred to it, can often times make great heroes appear to be impervious to the fear of death in the very jaws of inevitable doom.

To understand one's orlog is to know that from birth to death every man's life course is weaving around himself, thread by thread, as a spider does his cobweb. We are guided through our Hamingja by the higher powers or the lesser powers, which the ancient Celts and Italians referred to as "Watchers" (a term that dates even further back to the Stellar Mysteries of the Aryan Mesopotamian civilization). Watchers have been acknowledged as ancestral astral spirits, which serve as guardians of the entrances and exits to and from the worlds that connect to the physical plane. Also, they have long been known as the Keepers of the Ancient Wisdom and Guardians of the Art, and as non-corporal entities which oversee world activities. It has been a popular hypothesis that many of the



influential, heroic figures in history are constantly surrounded and guided by these astral entities. The age old axiom of the Aryan Egyptian high priest Hermes Trismegistus, "Know thy self" has everything to do with man connecting with his Hamingja, his God-self.

When the full weave of man's orlog is apperceived, our every action then signals a profound purpose and we become entwined in a network of our own doing. When a man awakens inwardly in this manner he breaks the chains of unconscious being and proceeds completely under the empire of this self-made destiny. The true giants of achievement in history are naturally cognizant of their inner essence and predestined path at a very early age. The great epic heroes through time, as well as our ethnic folk-god archetypes, serve as the necessary prototypes and examples for the full development of man's mind and spirit.

Within the Aryan, pagan cosmology of Wotanism our life law is clearly demonstrated upon the tree of life glyph, Yggdrasill, in which the entire structure is held in balance by a sequence of polarizations.

Through that ever-winding path of life man walks a thin line between opposing counter forces which is virtually an endless matrix of checks and balances in all things great and small. The complete man is one who sheds false personality and maintains a balanced polarization within himself, his family, his race, within nature and the

indigenous mythologies, symbolism and folk-God archetypes that guide our way. Those who become swayed by the bondage of envy, jealousy, greed, gluttony, vain ego and such negative vices negate the Hamingja force within and will always fail in the test of life's physical dimension.

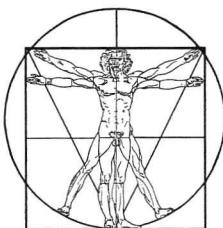
As an embodied soul, man has to find his place in the world among his people and fulfill his active functions, but his primary, individual quest is to rise through the five levels of being and manifest his inner Hamingja. Generation of this arousal is part of the cathartic training of the gnostic techniques of enlightenment. Through Wotanism one may experience the infinitude of the life mysteries and the divine completion of man as mirrored through our folk archetypes. Infinite possibilities are gained through this creative power of constructive thinking and obedience to the indwelling Hamingja, which is our source of inspiration, power, health, prosperity and that noble and unconquerable spirit of the Aryan race.

The ignorant man is driven hither and thither by the laws of nature, a helpless piece of driftwood on the stream of life. But the learned man, subject to the same laws, exercises his selective power, balances one against the other, and obtains his chosen object; he works by fixed laws, but he throws his life-force with the law-forces that help his purpose, and neutralizes those who antagonize him by the activity of other energies.

—ANNIE BESANT

HEALTH

MAN'S TREASURE OR CURSE

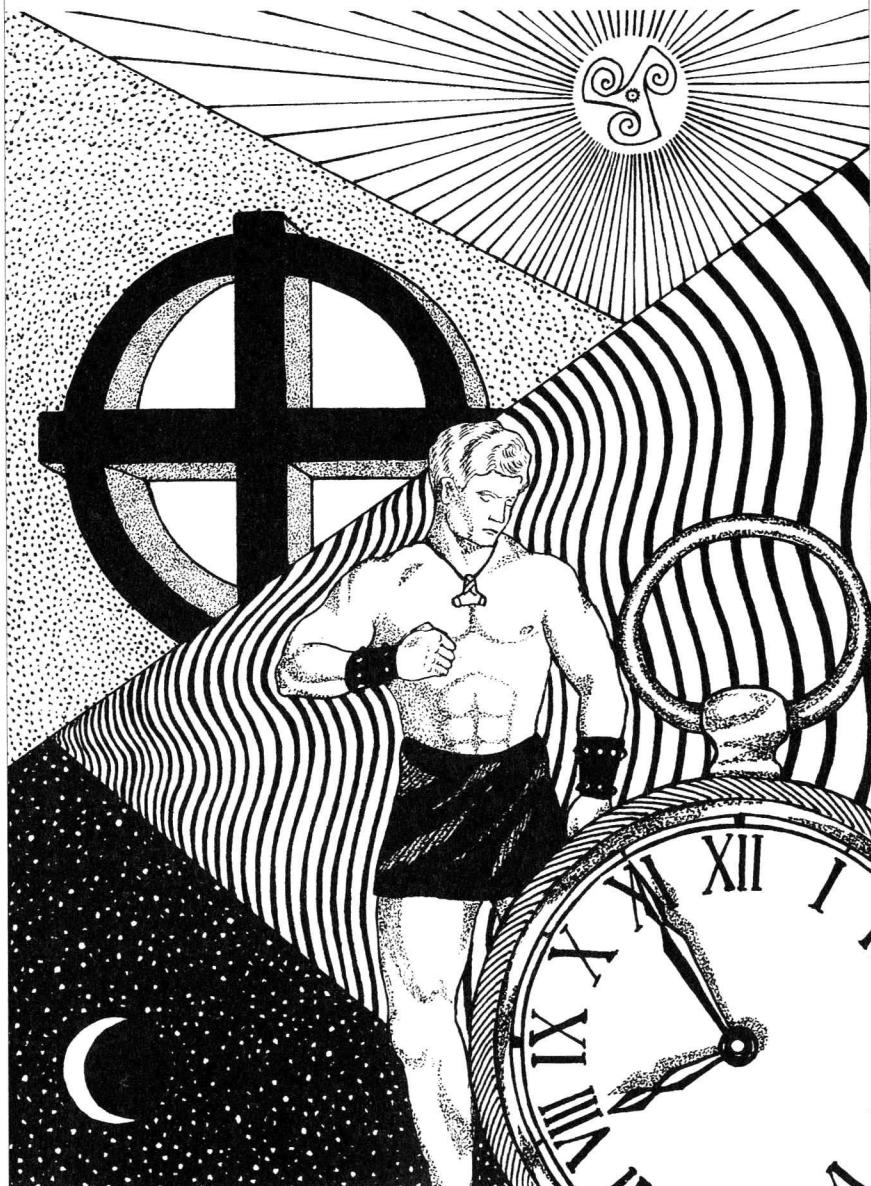


*He is the best physician that knows
the worthlessness of most medicines.*

—BENJAMIN FRANKLIN

Our bodies are part of the material universe and subject to the laws or ways of this universe. The first of these laws that we know is the law of causation. Every change in the universe has its cause, and that in turn had another cause; this chain is never broken, no matter how far we go, and the same causes universally produce the same effects. Our bodies are no exception. Each body grows, blossoms, withers and dies, not unlike the plant life around us. We are incapable of changing this pattern, but we are capable of maintaining the health and quality of our organic constitution, and it is the mind upon which the body must depend for its sustenance, maintenance and survival.

Thought directs energy, energy follows thought. Obstructions to energy flow cause discomfort if mild, or





TEMPLE OF WOTAN



pain and dis-ease if strong. Energy is concentrated where thought is focused. The mind is the instrument whereby our race has lifted itself out of beasthood. It is the instrument whereby we hold ourselves above forces which seek to drag us down, and whereby we shall lift ourselves higher, if higher we choose to go. The mind can be our salvation or our total destruction, yet we alone carry the responsibility to make this decision, whether it be our physical body or the body of the world in which we live. Knowledge is our precious birthright, and whoso neglects learning in his youth loses the past and is empty for the future.

There are many who choose to leave the responsibility of their personal health in the hands of others and, of course, there are times when this is unavoidable and specialists are required. Yet, it should be incumbent upon each and every one of us to understand the functions of the bones, muscles and organs of the body, and to explore the many causes and cures of our illness.

*The first man who learned anything useful was taught by Nature;
let Nature teach us as she taught him.*

—PARACELSUS

Physicians are a long way from having all the answers to their chosen trade. Ever since the beginning of the world men have sought the art to destroy disease, and they have not yet found it. The true physician is a product of Nature, not a product of speculation and imagination.

Holy Book of the Aryan Tribes



ENTRANCE POST



The knowledge of Nature is the foundation of the Science of Medicine, and it is taught by the four great departments of science: Philosophy, Astronomy, Alchemy and Physical Sciences.

Every disease known to man is primarily a condition of imbalanced chemical constituents, both elements and compounds which compose the tissues and fluids of the whole organism. When a physician finds a body diseased, he must look for the causes which produced the disease and not merely treat the symptoms.

If ignorance were purity, why are the sins of ignorance against natural laws visited with the same severity as sins of any other kind? People are constantly sinning against their bodies, when a little of the light of knowledge would enable them to see wherein lays their offense. But the world has so ordained it, that those who seek light must find it in hidden places. Over-indulgence of anything to our body is detrimental, for it can be endured only at the expense of vitality. You are a whole individual. To achieve health you must have wholeness, harmony, rhythm, concert, between your tripartite being. This is the only way that you can get health, not through drugs, not through inorganic medicines; at best, these are temporary relief. A person must stay in balance. If not in proper alignment physically, mentally and nutritionally, there is an interference with the natural vitality, and so illness results. The imbalanced body chemistry of each individual

 will always gravitate in one of two directions, either acid or alkaline. Each of these two pH (potential hydrogen) classifications determines the atomic orbit present in each cell and can be a significant tool in diagnosis and treatment.

The wisdom and philosophy of Pythagoras (500-600 B.C.E.) and his contribution to the branches of Natural Science have seldom been equalled. From his school of thought came some of the most brilliant thinkers of ancient Greece, paving the way to another remarkable genius, Hippocrates (365 B.C.E.). Justly styled the "Father of Medicine," Hippocrates understood that the only true science of medicine is the intelligent use of Nature's only real medicinal remedies—herbs.

Not long after, in Egypt (300 B.C.E.), the ruling Ptolemies founded a medicinal school in the City of Alexandria. The most famous professors of that school were Erasistratus and Herophilus, who, also, trusted in the great healing qualities of herbs. Asclepiadac, who studied natural healing exclusively, was highly praised and worshiped by the Romans as the "God of Medicine." The Greek writer Homer, in his epic the Iliad, made reference to the skillful surgeons Machaon and Podalirius, the sons of Asclepiadac, and their helpful assistance during the Trojan War. There would continue a rich legacy of natural healing physicians with notables such as: Claudius Galen (130 C.E.), Paracelsus (1493-1541) and many among the





Teutonic Tribes and the Celts and Druids now lost from the pages of history.

It is without question that none of the present day schools of medicine, with all their fancy technology, have been anywhere near as successful in curing disease than these ancient schools of herbal, natural medicine. Science must be built upon the firm rock of truth, or it is not science, but merely guess-work. What we have today in the so-called modern medical institutions is a conglomerate collection of hodge-podge opinions, pseudo-scientific findings and questionable, medieval, mental meanderings. It is no wonder that its practitioners are groping in the dark for curatives, jumping from one highly advocated serum, vaccine or inorganic drug to another, when each in its turn fails.

Civilized man takes better care of his car than he does his body. He knows perfectly well that if he allowed his car to stand idle, or if he neglected it, the battery would run down and the mechanical parts would rust. Exercise, sun, fresh air, water and cleanliness invigorates the body and gives it vitality. Our disposition is, also, an important factor. Health is necessary for happiness, but not more so than happiness is

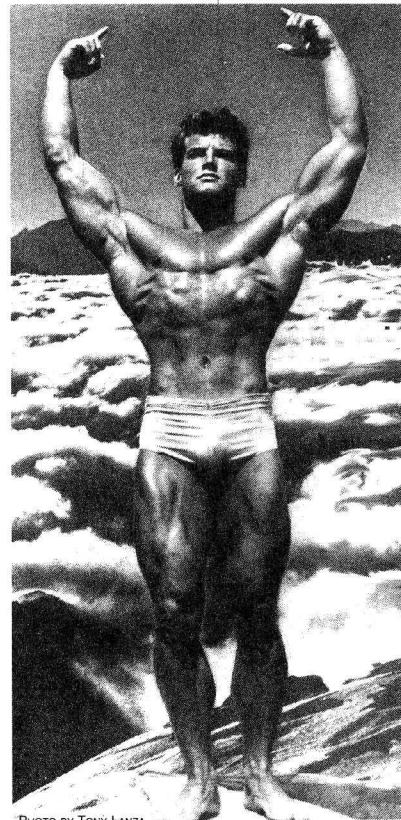


PHOTO BY TONY LANZA

STEVE REEVES
(1926 - 2000)

necessary for health. The mind and body perform best when one's disposition is balanced, carefree and receptive. Health is the vital principle of bliss. The diseases of the mind are a serious menace. Anger, hate, worry and fear cause stress and anxiety, which not only deplete one's energy, but, also, cause damage to the organs of the body. There are great advantages to a focused life. When our activity is set towards a precise end, our mental and organic functions become completely harmonized. The unification of the desires, the application of the mind to a single purpose, produce a sort of inner peace. The body is our most important machine of all. It is far wiser to spend a few minutes a day keeping it in good shape with exercise and proper nutrition, than to spend thousands of dollars in physician's fees later on.

The purpose of civilization is not the progress of science and machines, but the progress of man. All of us who are housed in the flesh are history in the making. It is our choice alone if we chose to live a healthy and wholesome life as individuals, as families and

as a race. The aging man should neither stop working nor retire. Inaction further impoverishes the content of time. Leisure is even more dangerous for the old than for the





young. Time is long and life is short, but the destiny of our kind rests in the hands of those of us living today. With a healthy body and mind all things are possible. We are all born to be doing. However, our responsibility is not just to do anything, but to understand something. Get down to business with yourself. Tackle the problems in your life and clear them away. Time will not wait for you. Stop fooling around—get to the point!



*Health, best of the Blessed ones to men,
May I dwell with you for the rest of my days,
And may you be kind and stay with me.
For, if there is any joy in wealth or in children,
Or in royal rule, which makes men like the Gods,
Or in the desires which we hunt from Freyja's secret snares,
Or if men have any other delight,
From the Gods of respite from their labours,
With you, Blessed Health,
All things are strong and shine with the
Converse of the Muses,
And without you, no man is happy.*

—adapted from ARIPHRON (400 B.C.E.)



HIPPOCRATES

"The Father of Medicine"

From the viewpoint of the metaphysician, had it not been for the Mysteries of Asclepius there could have been no Hippocrates. He took his vows before the altar of Asclepius and became a priest-physician. His clinical methods established a precedent which changed the whole course of medical thought, but the materialist physician should remember that the Father of Medicine was to the end of his days a priest, and the wise and careful observations that have brought him the eternal gratitude of mankind were begun in the House of the Healing God.





HERMETICA

HERMÈS TRISMEGISTUS

*Wisdom is as a flower from which the bee its honey makes
and the spider poison, each according to its own nature.*

—ANONYMOUS ADEPT

The ongoing quest for the Philosopher's Stone, the elixir of life, and that mystic process by which man could turn lead into gold, has obsessed, impoverished and, in some cases, cost the life of more than a few alchemists, depending on the time and circumstances to which they were born. Most of the hardships of the alchemists was due to exposing the incredibility of the Christian Church. Added to this was the precarious dilemma that if a king asked an alchemist to produce gold and he was not successful, it was likely that he might meet with an untimely end. It is believed by Hermetic philosophers that man, the microcosm, is but a reflection on a small scale of the universe, or macrocosm. All things in the universe are linked in harmony with each other. Man could discover and use this harmony for his own benefit, primarily through the system of correspondences that outline a special





relationship between certain climates, feelings and objects, and ultimately by discovering the universal spirit that permeated the universe. It was this spirit that the alchemists were attempting to identify and possess in the Philosopher's Stone. Alchemy, being the paradigmatic Hermetic art, was for the famous alchemist Paracelsus a means of understanding the miracle of creation. Since the creation of the cosmos was a chemical action, Paracelsus believed that the universe continued to operate according to chemical laws. Therefore, if he studied the chemistry of creation, he knew he would learn, not only about Nature, but about the Creation as well.

Alchemy and Hermeticism are by no means limited to chemical process alone. Also encompassed are the fields of Pythagorean lore, the theory of the four elements, the microcosm-macrocosm relationship and the Lullian art (alchemist Raymond Lull) were inextricably tied together with the original Hermetic revelations. The revival of Hermeticism during the Elizabethan period marked the dawn of the scientific age because it unleashed the driving spirit that inspired man to compel natural forces to serve him to an extent never dreamed of before. Renaissance Hermetic Magic was an enlightened and refined discipline and quite different from the dark and primitive Black Magic of the Middle Ages.

However, there was never a complete break between Medieval and Renaissance Magic; both were based

on similar assumptions. That which mingled all of the ever-evolving arcane movements was a religious and philosophical literature which must have developed between the first century B.C.E. and the second century C.E. The works which make up this literature are called Hermetica. The Egyptian moon god, Thoth, God of Wisdom and Justice, like most divine archetypes, derived from a real-life, historical personage. The man who justly earned this deification was the greatest of all sages, who was known by the Greek name Hermes Trismegistus—Thrice Greatest—from whom Hermetica received its name. The Aryan high priest Hermes is most remembered for his astounding knowledge on many subjects. Hermes was called the Thrice Greatest because he was considered the greatest of all philosophers, the greatest of all priests and the greatest of all kings. According to historian Sanchuniathon, Hermes on one occasion made a trip to Phoenicia to work on a flying craft for Cronos. In the Egyptian myths Hermes became known as the Scribe of the Gods, and his writings are traced upon the tables of memory. With a gesture Hermes veils these records from the uninitiated, but reveals them to such as have awakened their inner consciousness.

Hermeticism raised man from the status of a pious and awestruck observer of God's wonders and encouraged him to operate within his universe by using the powers of the cosmos to his own advantage. Hermeticism has

frequently been compared to Gnosticism and does share many similarities. Each is concerned with the knowledge of God, the world and the soul, and equally teaches that the human soul can only escape from its bondage to matter if it possesses the true knowledge or understanding, which is the privilege of the select few.

The spirit, to the Hermeticist, is considered godly and good. Matter and the body are evil. Man must live in conformity with the spirit, which means that he must try to know the divine and to share with the gods the task of administering the world of matter. Understanding and the higher self are the only important things. For the Hermeticist it is through mystical experience that man attains liberation. In that experience, at its greatest intensity, the soul is wholly absorbed in the vision of the god-head. For the same reason sejdr (shamanism) was much employed throughout European paganism. In the religion of Teutonic Wotanism, Wotan himself, as reigning archetype, is characterized as a practicing sejdr master. Like the Egyptian sun god, Horus, Wotan's left eye symbolized the moon and his right eye the sun.

Hermes specifically referred to the sun as the "demiurge" or "the second God." Hermes further states,



"In the center of all rests the sun. For who would place this lamp of a very beautiful temple in another or better place than this, whence it can illuminate everything at the same time? As a matter of fact, not unhappily do some call it 'lantern,' others 'the mind' and still others 'the pilot of the world.'"

Both the cross within a circle, known as the Solarwheel (or Wotan's Eye) and the Fylfot (or Swastika) are representative of the sun and the earliest known symbols of Aryan man, dating back, it is believed, to Hyperborean times. Hermes supported and enriched the ideas which respected the sun's spiritual role with man. The fact that light could visibly embody itself in the sun is one of the central mysteries of Hermeticism and tremendously significant to the alchemists. As Hermes writes, "The sun occupies the highest dignity, we represent it (on account of its superiority) by a full circle with a visible center." The mystical religions are based on the Hermetic conception that the universe is a visible manifestation of God, and that there is only one Supreme Being common to all religions—the sun becomes the visible God.

FRANZ TAUSEND, the modern German alchemist who claimed in the 1920's that he had been totally successful in changing iron oxide and quartz to gold.



The sun god of ancient Egypt was Horus and the god of darkness, Set. At midday when the sun was at its highest point it was symbolic of the All High God. Thousands of years later the Christians adapted the same trinity to their own religion, using an All High God, with Jesus and Satan representing light and dark. The life-giving sun comes up on the horizon (Horus) and at the end of the day the sun sets (Set) into darkness. When we speak of the horizon and sunset, we are using words which have religious origins with the gods Horus and Set. When Christians speak of the Son of God walking on water, this is a grossly misconstrued fantasy adaptation from the original spiritual source, which is rightly interpreted as the literal light of the sun. The ancient Egyptians used to place a winged solar disk over the gateway of every temple forecourt.

In all the original pagan systems everything is circular, self-generated, self-nourished, self-renewed (as symbolized in the Ouroboros). Many religions serve to cloud the life truths which are always self-evident in Nature. The secrets of Nature are not secret, as such, but a way of life that will not be revealed until we fulfill the true mission of our being. All human progress has sprung from the repeated effort of the soul of man to give expression to those primeval spiritual ideas that were implanted deep within the memory of the race when it first found its home upon the globe.

We have indeed reached a turning point now in life,

beyond which we dare no longer submit to the rigidity of dogma. Religion must always be a guide, not a jailer.

Over 4,000 years ago Hermes preached these very words: "O people of the earth, men born and made of the elements, but with the spirit of the Divine Man within you, rise from your sleep of ignorance! Be sober and thoughtful. Realize that your home is not in the Earth but in the Light. Why have you delivered yourselves over unto death, having power to partake of immortality? Repent, and change your minds. Depart from the dark light and forsake corruption forever. Prepare yourselves to climb through the Seven Rings and to blend your souls with the eternal Light."

The sun wisp of Aryan man shines its ancient ray of Life and Light from the Eye of Wotan. The age old Hermetic circles will never be broken. If you seek to understand the whole universe, you will understand nothing at all... but seek to understand yourself and you will come to understand the whole universe.

Hermes, identified with the Cosmic Principle of Thought, is the Master of all arts and sciences, perfect in all crafts, Ruler of the Three Worlds, Scribe of the Gods, Keeper of the Books of Life, and regarded as the embodiment of the Universal mind.





The coward thinks he will live forever
If only he keeps clear of fights,
But old age will give him no truce
Even if weapons do.

HEROIC ETHIC

ARYAN VALUES

*A happy life is impossible,
the highest to which a man can attain is an heroic course of life.*

— SCHOPENHAUER

Heroism may be considered the epitome of all the Aryan values, the ultimate life expression of sacrificial will, transformation and vitalism, so explicitly exemplified throughout Western Euro-mythology and folklore. The hero occupies that sacred precinct through which he begins a new aspect of growth between man and the divine. It is the deed of the hero to bridge these realms as he stands before his gods, the seeker and the found, the outside and the inside of a single, self-mirrored mystery.

In the purest tradition the hero is not content with the limitations of human existence and his adventures may be seen as a spiritual quest. The very crux of the hero's venture is his own self-realization found through the crowning reunion with his hamingja, a term used by the ancient Norse to denote the god-self in man.



Many heroic figures survive from the literature of the past, although countless names, once of supreme importance, have been lost forever. The heroic legends stand as veiled accounts of man's eternal search for truth. These tales of the courageous are not, however, mere fantasy, though often taken as such. They are parts of an orderly body of tradition, unfolding through centuries and bearing witness to a well-crafted metaphysical understructure. Like the myths of classical antiquity, the heroic tales of our mythology are symbolically sacred as vehicles for gnostic understanding. In turn, the heroic path becomes a concept necessary for the full development of man's mind and spirit, as well as the ever-evolving conscious and subconscious psyche of the race.

The hero, in the full sense of the word, would be no hero at all if death held for him any terror. Thus, accepting inevitable fate, he becomes netted in a web of inexorable workings, as he boldly sets forth to meet the labors of his quest with single-minded purpose, unhindered by the prevailing material world.

The hero embodies the traits to which a healthy race and culture that produced him aspires. Without the hero the community lacks a crucial dimension, for the hero is typically the soul of the community; he is myth in action. Thus he preserves that which is noble, inspirational and valuable to a society. Homer's *ILIAD*, written in the 8th or 9th century B.C.E., is still considered by many today,

without question, the greatest heroic epic ever penned by Aryan man. Perhaps the oldest example of exalted renown is the EPIC OF GILGAMESH, which was found on surviving clay tablets from the Mesopotamian civilization dating back over 5,000 years.

Independent thought, particularly in non-pagan, theocratic states, often prompts persecution. A large segment of the great heroic tales of the ancient Celts and Teutons were eradicated as a result of the relentless deluge of Christian suppression upon the free-thinking, nature-based, pagan gnosticism of Europe. While our ancient ancestors as an indigenous folk created and produced heroes, the incongruent masses of today's consumer-driven times can only look and listen for them in an almost shameless and passive disillusion. To further compound this unnatural diversion towards mediocrity, the controlling powers behind the now-ruling system work tirelessly and incessantly to further promote all that is enervating and destructive of Aryan manhood, self-reliance and the wholesome Aryan ethic.

Those men closest to conscious awakening are often the most restless among society, most unsettled and misunderstood. When a larger than life hero does emerge into the world arena he is severely attacked by these same opposing powers and viciously defamed before the manipulated populace. With the spiritless, materialist psyche of our modern era comes the deceptive illusions of





security, and this security itself becomes worshiped as supreme deity.

As in no previous time in history Aryan man faces the very real possibility of cultural oblivion and racial extinction. If we are to prepare the way to a higher age of enlightenment, it will become necessary to restore honor to valor and gather the stimulated strength of purpose within our folk, which this higher age will require for our assured racial survival. The beliefs of a people guide their desires, formulating necessary actions. An heroic ethic must again be rekindled to wrest this essential prize from the clutches of the chaotic monster which descending human-kind has created. Systems of education, religions and governments have long become a vicious circle wherein the ignorance of one generation is transmitted like a hereditary taint to its progeny. Every form of social evil is made to thrive exceedingly, and the racial virtues are periodically threatened with annihilation. The spiritual pursuit for truth is the maturing of the Aryan hero in the face of destiny, which he confronts alongside his gods. By elevating himself to this wholeness the hero likewise transcends to the immortality of his chosen archetypes. Error is mortal, truth is immortal and the hero will choose the gods he will serve and abide by his own decision. In this way he becomes a key figure in the physical and cosmic drama, having considerable freedom in the way he interprets his part, yet destined to fulfill his allotted task.

We all share in each hero's myth, and in turn the hero figure becomes a reflection of our own suffering unconsciousness. Through his plight we carry our aspirations, our ideals, our hopes, our beliefs, for these are what mold our ethnic mythos

In Homer's ODYSSEY, Ulysses is revealed to be a mortal aspiring to the estate of hero, which end he attains by his perilous voyages through the seas of temporal uncertainty. The binding of the Cyclops becomes symbolic of Ulysses' own self-will, whose power must be destroyed before divine will could be seated in its place. The heroic quest does not ensure that liberation will occur. It only shows how it is possible for it to occur, so that the ego may achieve consciousness. Everything begins with the individual, and as Carl Jung stated, "In reality, only a change in the attitude of the individual can bring about a renewal in the spirit of nations."



*Sound, sound the clarion,
fill the sky, throughout the sensual world proclaim,
one crowded hour of glorious life
is worth an age without a name.*

— MORDAUNT





HIEROS LOGOS

SACRED MYTH

*Inner eternity and outer eternity
meet in man.*

Life is a mysterious and many tracked road. Countless phenomena, experiences and awareness flash through our lives in the course of an all-too-brief passing in time.

It is generally accepted that man is conscious of only a part of himself, and that very important process concerned with his nature takes place outside of his conscious awareness. Man has a thinking, a feeling and an instinctive nature. These are not equally balanced in all people. For this reason some go far in life, while others barely leave the starting gates towards a higher destiny and purpose here on earth. As each man has the immediate responsibility to his individual development, to his family and his race, each race, likewise, has the responsibility to preserve its own uniqueness and respect



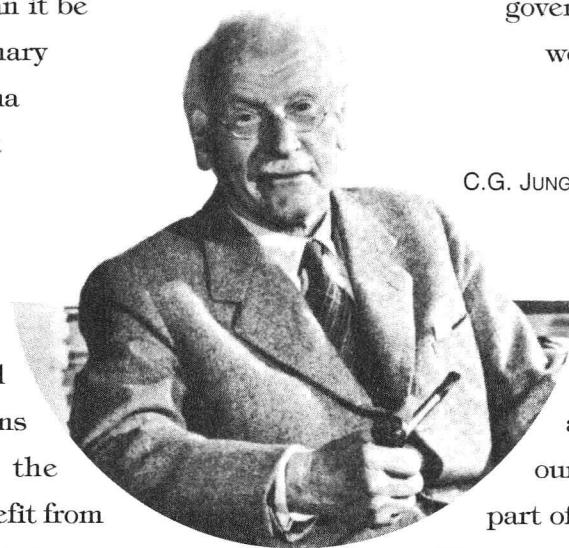


for nature and this planet upon which we live. We are faced with the need to make real sacrifices in our present lifetime in order to serve a future in which we may not even be alive.

Phenomena in life intrigue and challenge the mental faculties which further propel one to seek answers to the unexplainable. That which is without form cannot be grasped rationally. Neither can it be communicated at the level of ordinary experience. We know that phenomena exist and that there are answers to most all of life's mysteries, in fact, many have already been found and lost from man through time.

We know that gnostic seers have passed down their accumulated knowledge and wisdom from civilizations for thousands of years, so that the enlightened future generations may benefit from such insight and understanding of cosmic law.

The philosopher Emmanuel Kant argued, "We cannot know things as they really are, that the world we think we know so well is a construction of our minds." Bertrand Russell would later state that the fundamental stuff of the physical universe is something he calls "sense data." The sense data, impinging on our sense organs, give rise to the impression of shape, sound, color, etc., which



C.G. JUNG

make up our world. Our world is, therefore, a logical construction from the sense data.

Conditions and laws govern that obscure territory in which physical phenomena are extended into a freer, more unpredictable realm. Once we have grasped the fact that man starts with a body, develops a mind and ends with a spirit, we can begin to formulate the laws which govern these phenomena. In this manner we work our way through the mass of the verifiable surface to the unexplored territories, which lie beyond and which are, also, amenable to diligent and painstaking research.

It is our varying and cumulative quest for knowledge which probes the active life in all things under the sun, and which learns to respect and reverence our own life, as well as that of our race as part of the cosmic plan.

The ancient, ethnic mythologies, religions, language and symbolism developed through a race of people are perhaps the most profound vehicle through which the arcane secrets are maintained. Unfortunately, most do not understand the treasure of wisdom contained therein, nor do they comprehend that these are the very vital elements that bond a people as a folk, a culture and that "will to be," which is the essential unifying strength of



every sound and noble race. One must look beyond the physical-material world which befuddles and consumes so very much of our precious thinking faculties and life-force. Every race has its soul and every soul its race. The whole past of a people is nothing but an unfolded present, just as our actions today determine the course of our future.

The phenomenon of genetic memory is quite difficult to dismiss. This brings forth the compelling theory that in the non-corporal world one can travel backwards or forwards in time. In each of us is dormant, not only the “past” of our family, our race, our clan, but, also, the traces of entire epics and the influences of “affinities” and benedictions far removed from our present lodging-house.

Our conscious mind is remiss from understanding everything, but the unconscious always keeps an eye on the “age-old sacred things.” As stated by Carl Jung, “The collective unconscious does not develop individually, but is inherited. It consists of pre-existent forms, the archetypes, which can only become conscious secondarily and which give definite form to certain psychic contents.”

For Aryan man the Wotanist archetypes are indispensable. These ancient imprints and unconscious forces are present always and everywhere among the Aryan people. Cultural growth is hampered considerably when a race adheres to an alien religion which refutes its own history, heroes and mythos. Not only does this deplete the strength of that people, but over time it is racial suicide.

Everything in a race that is not transfused by rational knowledge belongs to the folk mythos, which is the spontaneous defense of the human mind, faced with an unintelligible or hostile world.

The place of Wotanism is at the very root of Aryan thought, when thought is still only an outline plan of action. This explains why the strength of every great civilization, without exception, sprang from an indigenous mythology—because unity and direction become impossible without myth.

The heightened awareness gained through our ethnic mythos is what grants us a glimpse of our purpose within the greater plan of the universe, as well as knowledge of our past through which we may understand the present, and thereby discover the endemic roots of our destiny as we move forward into the future.



*Here we have our present age...
bent on the extermination of myth.
Man today, stripped of myth,
stands famished among all his pasts
and must dig frantically for roots,
be it among the most remote antiquities.*

—FRIEDRICH NIETZSCHE

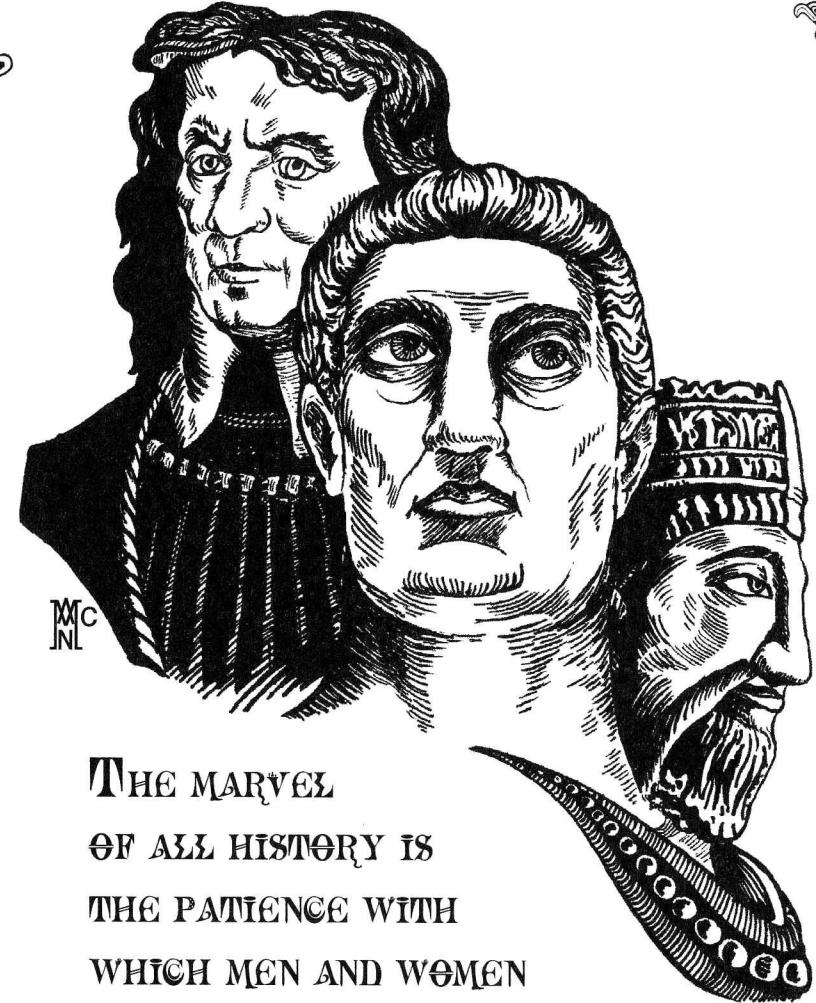
HIGH C'S OF TREASON



Constantine

Today's Christians still venerate the Roman emperor Constantine to saintly status as the great Christian liberator. In truth, Constantine was far from saintly throughout his life. The nature of Constantine's conversion to the Christian faith has long been a matter of dispute. Though he used the banner of Christianity to secure power and reek havoc and slaughter upon his pagan enemies, he refused to be baptized until he was on his death bed.

Born approximately 280 C.E., the age of Constantine's rule was a time of high government autocracy and much discontent among the people of Rome. Satirical verses were often affixed to the palace gates, comparing the ostentatious extravagance and bloody reign of Constantine to that of Nero. A pervasive decay was felt in every part of the public administration; the Emperor himself, though he still retained the obedience, gradually lost the esteem of his subjects. After the conquests under the sign of the cross and much accumulated wealth, Constantine developed an



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—WILLIAM E. BORAH

CROMWELL — CONSTANTINE — CHARLEMAGNE



Asiatic pomp and assumed an air of softness and effeminacy. History relates that he was portrayed with false hair of various colors, laboriously arranged along with a profusion of gems and pearls, of collars and bracelets and variegated flowing robe of silk, curiously embroidered with flowers of gold.

The Emperor had been married twice, the second wife (Fausta) he condemned to death by scalding steam and suffocation. Constantine's eldest son, Crispus, he had secretly put to death. Over time the executions would include a nephew and a great number of respectable and innocent friends, as his paranoia and tyrannical rule increased.

To sustain the Emperor's vain splendor, heavy taxes and much oppression were exacted on the people. The western part of the Empire had been very nearly wrung dry; a Gaelic writer protested to Constantine that tax assessments had "drained our very life." At times the burdens were extreme within the provinces; cruel prosecutions and tortures were common fare for insolvent debtors. A desperate but frequent alternative to the over-taxed was to murder their newborn infants to lessen further penalties.

The Christian conversion of Constantine's Empire ultimately wedded church and state, diverting Roman funds into church coffers, laying the groundwork for the medieval Dark Ages to come.



CHARLEMAGNE

Charlemagne has been credited with great political and humanitarian vision and a devout religious conviction. As a result, many have been led to think of his military ventures as Crusades. He was in fact a gluttonous and superstitious illiterate who had a considerable capacity for brutality. His accomplishments were due mostly to the egocentric energy with which he pursued his military goals and the ruthlessness with which he treated any of his opponents.

In 768 C.E. Charlemagne and his brother, Carloman, inherited the Frankish kingdom (most of present day France and part of western Germany). The entire kingdom passed to Charlemagne when Carloman died in 771. When in the surrender of Verona his nephews posed an inconvenience, he had them executed.

For the next few decades Charlemagne ravaged through northern Europe pursuing a ruthless policy for total power, using the alien Christian doctrine to enforce the most severe of torture and death upon non-believers.

Among the Aryan Celts and Teutons there was quite enough violence, but cruelty throughout Northern Europe was yet not customary. With the Christian conversion of the





North the alien custom of cruelty entered the land.

Charlemagne would later become known as the ‘Saxon Slayer,’ as he followed a rigid pogrom of Christian baptism or death against all Saxons. In 782 at Werden Charlemagne conducted an execution of 4,500 high ranking Saxon warriors for refusing to bow down to the law of the Christians. Under the guise of a peaceful treaty he enticed the Saxon warlords to enter his court, leaving their weapons behind. Having secured these men in his confines, he had them bound and beheaded to the very last warrior.

A further symbolic climax of malicious intolerance was Charlemagne’s order to cut down and destroy the Irminsul, the sacred pillar representing the world tree, Yggdrasill, the holy axis of the Teutonic pagan religion. This Saxon spiritual center was devastated totally and all of its treasures plundered by Charlemagne’s troops.



CROMWELL

Agent of God or Cold-blooded Butcher?

And the psalm saith, “Happy shall he be that taketh and dasheth thy children against the storm.”

Perhaps there is no name more hated in Irish history than Oliver Cromwell. He firmly believed all non-

Christian Irish to be idolatrous, barbarous savages, less than human. Accompanied by Puritan preachers, Cromwell arrived in Ireland in 1649 with 35 ships. From their pulpits the preachers extorted the invading army to “kill all that were, young men and old, children and maidens.” Hoping to make an impression that would terrify the rest of the pagan populace into submission, the slaughter in the city of Drogheda was tremendous, no one would be spared. Cromwell’s comment to his troops, “Nits make lice,” was used to justify the murder of infants. It should be particularly noted that the butchering of infants under Cromwell’s command was diligently attended to during this period. It is a matter of record that babies were tossed on spears as a manner of sport by the common soldiers in the presence of officers.

At the height of the horror, his soldiers barricaded the doors of St. Peter’s Church where a number of terrified men, women and children had taken refuge in the steeple. Using the wooden pews for fuel, Cromwell’s men set fire to the church. The hapless victims trapped inside were mercilessly burned alive. The rack and dungeon and roasting to death was employed for many of the captives—they stopped at nothing, even hanging women with child.

Cromwell’s armies then moved across Ireland for nine months like a plague, devastating everything in their path. He was hailed a hero by the Christians and English Parliament. On 2 October 1649 the English Parliament



appointed a National Thanksgiving Day in celebration of the dreadful slaughter.

Cromwell, without equal, was the coldest-blooded butcher of the many butchers Ireland had ever experienced in seven centuries afflicted. The extent of Cromwell's carnage was almost beyond description.

Even the English themselves came to despise Cromwell, as he bullied his way to dictatorship and had to rely on his soldiers and spies to protect him. Cromwell was to follow in the footsteps of Cardinal Richelieu, who had never cared about human life or the freedom of the people.



CATHERINE DE MEDICI

The terrible massacre of St. Bartholomew's day was the planned and dreadful deed of Catherine de Medici, wife of Francis I, and granddaughter of Lorenzo de Medici. It was in the month of August 1572 in Paris that 2,000 defenseless French Huguenots were butchered by order of the Roman Catholic Church. Each door of the Huguenots' homes were marked for death with a white Christian cross. The Roman Catholics put a white cross on their hats and tied a



handkerchief around their arms, so that they might know one another when the bell began to toll in the church steeple for the slaughter to begin. It would last all through the night and into the next day. Following the example of Paris, the carnage spread to an additional 20,000 victims nationwide, as Catholics throughout the countryside joined in on the death-dealing frenzy under the prevailing powers of the Church.

It is ironic that Catherine would pursue non-Catholics with such brutal ruthlessness, when she herself brought the black magic Ruggieri to France from Italy to be her personal sorcerers. It was through this alliance that she was to learn the secrets of "devil dolls," which she would employ on her enemies to increase their suffering from afar.

By habit Catherine was a Catholic, but paramount above all else was her driving obsession for power for herself and her son, Charles IX, whose life she vigorously dominated. Catherine died 5 January 1589. Soon afterwards, Henry IV came to the aid of the Huguenots in the Edict of Nantes (1598) granting them toleration and a degree of self-government.



20TH CENTURY

For the past 2,000 years Christians have been killing Catholics, Catholics killing Christians, Christians and Catholics torturing and massacring Pagans. As a consequence, millions upon millions of our Aryan folk are butchered mindlessly over the whims of totalitarian religious doctrines and power-hungry world government controllers.

The High C's of Treason have become further institutionalized through the exploitative directions of marxist Communism, Capitalism and Christian universalism. Aryan genocide in this 20th century, already exceeding 100 million in fratricidal wars, bears testament to the self-imposed insanity that consumes all foundation of reason, logic and natural instinct.

The all-too-inhuman evil contained in the mind of a Joseph Stalin can surface in a single swift act at any given moment, as witnessed by Winston Churchill's total incineration of the peaceful town of Dresden, Germany, or as recently as Bill Clinton's vengeful annihilation of the Branch Davidian group in Waco.

The principles of Nature's law decree that there can be no freedom without order, no order without authority,

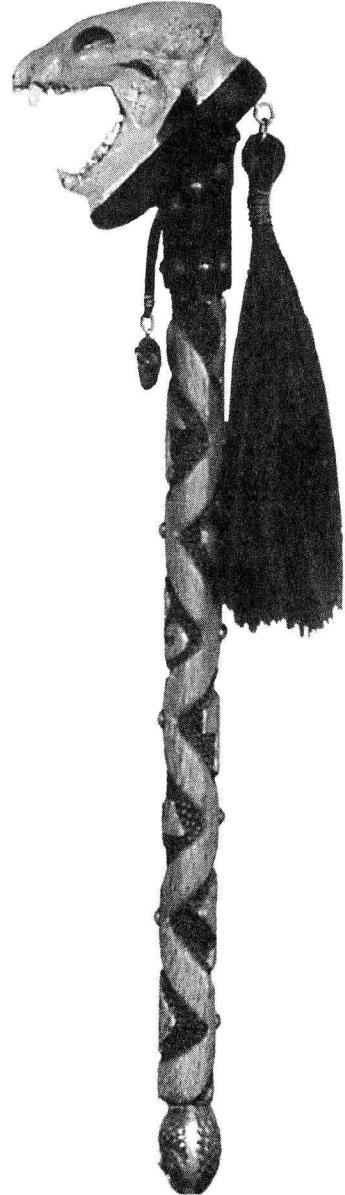


no authority without unity and no unity without a common purpose. It is virtually impossible to prosper under the rule of an alien government or religion not born of its people. It will take a total restoration of our Aryan folk consciousness; it will take what has been denied us for the past 2,000 years, which is the right to think, create, analyze and believe with the freedom of spirit which stirs within us. Our future depends upon a revolution in thought, a Creed of Iron, the "High C of Reason" that will and must manifest from those very roots upon which our great race was built.



*If a nation expects to be
ignorant and free,
in a state of civilization,
it expects what never will be.*

—THOMAS JEFFERSON



RUNE GANDR WITH BADGER SKULL
AND HORSE HAIR





HORNS

IN HISTORY

Nothing in Nature is inherently Evil.

*To the unenlightened, horns have been a veil of terror
obscuring the beautiful countenance of truth.*

In every ancient, Aryan society the symbolic expression of horns was always highly venerated. The outstanding virility of the male horned-animal led man to adopt the horn as the emblem of manhood; the gods themselves were frequently depicted bearing horns in ancient times.



ZEUS-AMMON

The earliest archeological evidence for the use of animal horns by man comes from a Neanderthal burial site dating from circa 60,000-70,000 years ago. Within the Aryan tradition of the Celts the horn has a long and celebrated lineage. To the Celts horns were a powerful symbol of virility and divine power. They not only gave their gods horns, but



enhanced their chances of success in battle by wearing horned helmets. It was believed that a warrior wearing such headgear would not only stress his own martial and male qualities, but ensure for himself the protection of the deity whose particular attribute they represented. Kings and priests were, also, horned to indicate their special power. It was a long-held belief that horns were charged with great fertilizing power. Some of the first plows were



TEMPLE OF WOTAN

made of horn and ceremonial tilling with horns continued for many centuries after the invention of the modern plow. Through history we find women depicted bearing the horns of a cow as a symbol of motherhood. To our Aryan ancestors horns were a symbol of life; to the pagan-phobic Christian creed they would become demonized as the very symbol of death and evil. The stag-god seems to be one of the earliest and most widely revered among the plethora of the Celtic deities. Foremost was the god Cernunnos, the name which was coined by the Romans to signify "the horned one."



ISIS WITH MOON
AND COW HORNS

Northern Europe that the church was forced to accept him, and he was canonized as St. Nicholas, originally a horned Santa Claus, and is still celebrated as such in Cornwall,



COW-HEADED
HATHOR

The Teutonic culture likewise shared a strong tradition in horn symbolism. Horns were a symbol of the Aryan Allfather, Wotan, most traditionally in his guise as the staghorn figure "Herne the Hunter." This image would later correlate colloquially with the ancient "Neck" or "Nick," meaning "a spirit." Wotan (as Nick) had such a hold on the affections of the people of

England.

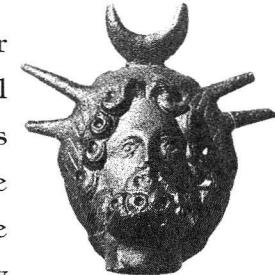
The symbolic triskelion, a figure that consists of three interlocking horns, is known as the sign of "Thule," or the "Wotanically inspired one." The horned goat is one of the oldest attributes of the war god Thor. The Teutonic god Heimdall is, also, associated with the ram. An early myth relates that the sound of his Gjallarhorn could be heard throughout the world.



TRISKELION

Horned head-dresses, characteristic of Scandinavian warriors of 2,000 B.C.E. were still worn as late as 1,000 C.E. by the Vikings, though not as commonly depicted by today's Hollywood interpretations. With the beginning of battles the sounding of a horn, it was hoped, would inspire courage and strength.

The horned dance is a popular relic of Aryan pagan worship, and still practiced in numerous ceremonies today. Of these dances perhaps the most recognized is the Herne the Hunter (Wotan) Dance, traditionally performed each year during Yule at Abbot's Bromley, England. This ancient shamanic dance signifies assurance of a good hunt and the fertility of the herds.



CELTIC HORNED DEITY

One of the essential ritual tools of today's practicing Wotanist kindreds is the drinking horn. Its function is not

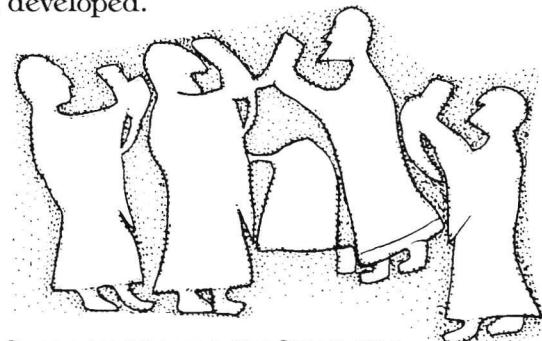
restricted to conducting the ceremony alone, but is a traditional favorite of all attending, particularly for the sumbel. The sumbel, an ancient toasting ritual, is characterized by the passing of the drinking horn and the speaking of words of great meaning, the making of oaths, the singing of songs, the reciting of poetry and the voicing of boasts. For this rite the horn is an absolute necessity, as it consciously bonds us through its direct emotional association with our ancestors and indigenous Aryan gods and heroes. The horn functions as the pivot of social-earthly ritual by various means through its symbolism alone. In olden times an oath sworn between kinsmen while sharing a drinking horn was an oath that never should be broken.

In Scandinavia the annual sacrifices to Thor, Wotan and Frey were accompanied by a banquet at which horns were drained to Wotan on behalf of the king and to Frey for a good year and well-being.

The Aryan gods bearing horns of the stag reveal to us symbolically that the horn, not unlike our physical body, ebbs and flows and will one day fall to be renewed once again. The well-known Horn of Plenty had its origins with the Northern European goddesses primarily, which signified a horn that would never deplete its beverage for the eternal feasting in the afterlife. Likewise referred to as



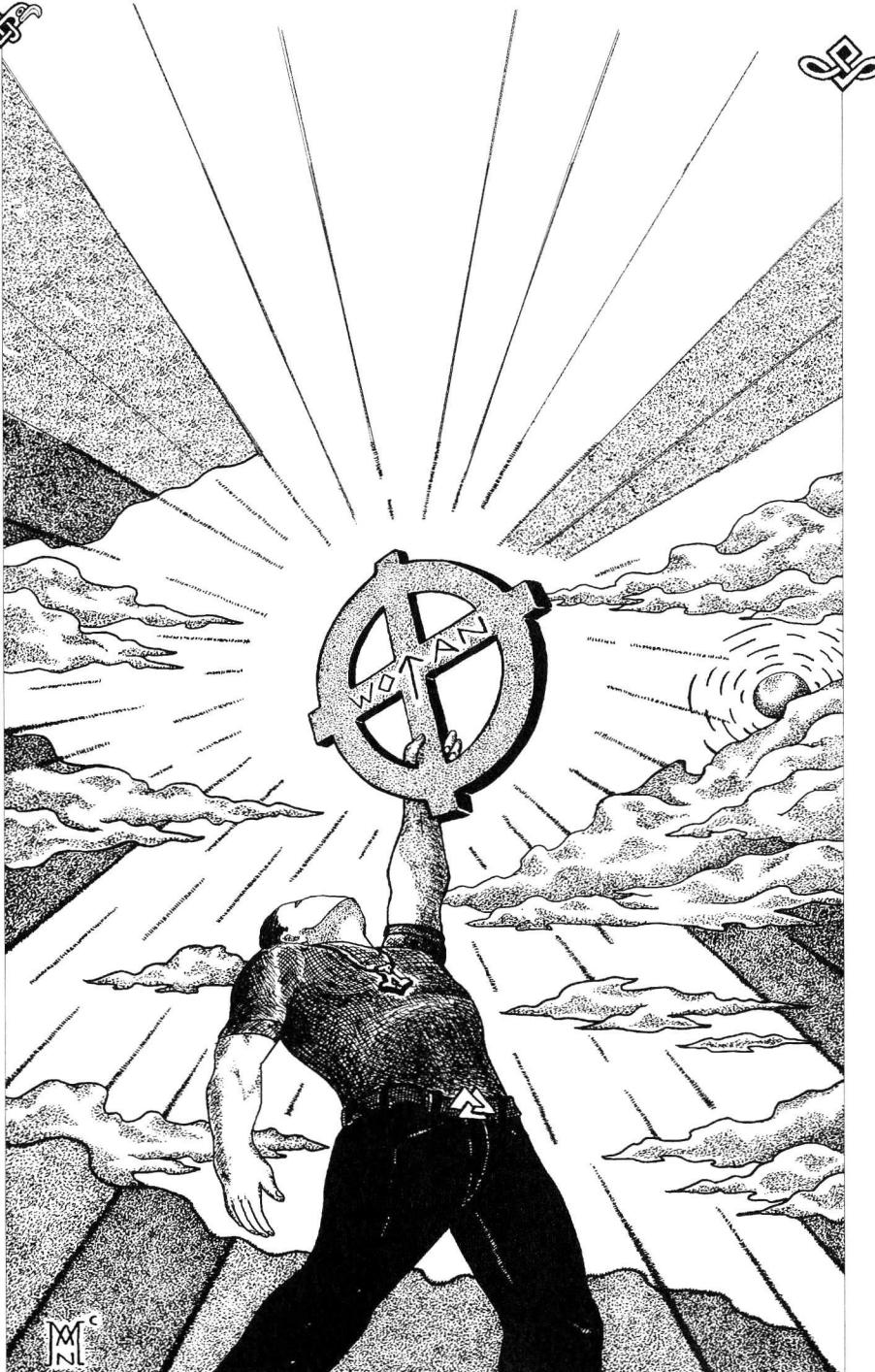
a cauldron or cup of abundance out of which the Holy Grail mythos, also, developed.



DRINKING SCENE FROM AN ANCIENT GOTLAND STONE

Horns continue to hold a mystic fascination and relevance throughout Aryan history. Today when we toast a horn of beverage to our gods, we partake in a ceremony and tradition that is very ancient indeed. Horns, like any symbol of a race mythology, are not manufactured; they cannot be ordered, invented or permanently suppressed. They symbolize a spontaneous production of the psyche, and each bears within it, undamaged, the germ power of its source.

Today, as we observe this age-old tradition, let us raise a horn to the high gods of our folk, who have molded the very essence of our being, providing us the strength of will, creative force, wisdom and nobility to meet the challenges of life's drama here in Midgard. To our gods and those great heroes of old, present and yet to be, we offer a toast in your honor... that through our traditions your spirit may dwell eternally in the folk-soul of our race.



INIS FAIL

THE ISLAND OF WISDOM

*The harp that once through Tara's halls,
The soul of music shed,
Now lies as mute on Tara's walls
As if that soul were dead.*

—THOMAS MOORE



The birth of man's ignorance concerning true history is open to dispute, but the year it became official was in 325 C.E. at the Council of Nicaea. It was there that the emperor Constantine brought together the leading powers of Church and State to create one religion that would become world dominating, with the plan to eradicate all non-Christian opposition by force, when and wherever necessary. Constantine knew that for the Church and State of Rome to hold power, this covert scheme would be absolutely essential. Thus was created and officiated the religion of Christianity that would douse the light of knowledge and plunge the world into two thousand years of darkness, ignorance and turmoil.

Christianity was not a new religion by any means. It was a virtual carbon copy of at least 16 previous leading

religions. These 16 religions in turn drew their roots from the mother religion of Eire (Ireland). All bear unmistakable similarities in structure, as they are all constructed through physical representations of the sun's cycles found in astrology.

For two millennia prior to the Counsel of Nicaea and the establishment of Christianity there were at least 16 crucified and resurrected gods:

1. Thulis of Egypt 1700 B.C.E.
2. Krishna (Chrishna) of India 1200 B.C.E.
3. Crite of Chaldea 1200 B.C.E.
4. Atys of Phrygis 1170 B.C.E.
5. Thammus of Syria 1160 B.C.E.
6. Hesus (Jesus) of the Celtic Druids 834 B.C.E.
7. Indra of Tibet 725 B.C.E.
8. Bali of Orrisa 725 B.C.E.
9. Iao of Nepal 622 B.C.E.
10. Buddha Sakia or Sakia Muni of India 600 B.C.E.
11. Alcestos of Euripides 600 B.C.E.
12. Mithra of Persia 600 B.C.E.
13. Quetzacoatl of Mexico 587 B.C.E.
14. Wittoba of Teligonese 522 B.C.E.
15. Prometheus of Greek mythology 547 B.C.E.
16. Quirinus of Rome 506 B.C.E.

All religions are truly only a collection of branches of a single tree which was grown from a single seed.

God, being invisible to the five human senses and incomprehensible to the average human intellect, is symbolized by most religions in the form of physical or mythical deities. This is correct and appropriate since the all-pervading essence of God-Spirit is in them, even as thoughts.

Historically, solar and cosmic worship has been the basis for all of the world's religious systems. Physical and mythical gods or saviours bearing a multitude of names, depending upon the era and locale of the particular religion, have traditionally:

1. had their birth foretold by a star
2. come from the sky to be born as a man
3. been born of a virgin mother
4. been born in a cave, dungeon or similar setting
5. been born at the Winter Solstice
6. been born to redeem men from their iniquities
7. been visited by wise men or magi
8. received the praises of angels
9. lived hazardously in infancy and ordered put to death
10. grown up in obscurity
11. overcome temptation by the evil one
12. been crucified and descended into hell
13. risen from the dead and ascended into heaven on the Vernal Equinox



The significance of these “life stages” can be easily recognized as the sun’s cycles and a general understanding of Astrology.

The Inis Fail, or the Island of Wisdom, or Sacred Isle of the Ancient Magi of Iesa, carried the high knowledge of the former mother continent of Atlantis following its destruction circa 15,000 years ago. An Aryan brotherhood of magian adepts were domiciled in Eire for many thousands of years, during which time they explored nature and all her manifold and various aspects, both from within and from without. It was there that they developed and acquired the vast and wonderful knowledge and science as demonstrated in the construction of the Great Pyramid of Iesa (now called Giza), which has been a marvel of Aryan ingenuity and considered a Wonder of the World.

Following the Council of Nicæa, not only was all former, spiritual wisdom subverted, but with it much of the knowledge of history and science as well. By order of the controlling powers, the greatest library of the world at Alexandria was set ablaze by Romans under Julius Cæsar, rebuilt and again destroyed completely, with the books used to flame the fires of the Roman baths. The Library at Alexandria was known to possess scrolls of writings dating back to Atlantian times. Such a loss to the world of knowledge is at times difficult to fathom.

Later, other irreplaceable libraries that linked us to our distant past, found among the Druids and Mayans, would be utterly destroyed. The Roman Catholic Church used the

might of Spain to invade and eradicate the Mayan records in South America. It was Diego de Landa who in 1549 ordered all the ancient Mayan documents and manuscripts to be publically burned, condemning them as works of Satan.

History books tell us today that civilization started with Ur and Sumer. We are expected to believe that a major, full-thriving civilization could pop up out of nowhere without the preceding ages of development which lead up to such a culture, and that we are to ignore the vast remaining relics of much far distant civilization which evidenced flying machines and technology far superior to modern times.

Aryan man never evolved from apes, nor from Cro-Magnon and Neanderthal subspecies; these are baseless fantasies of Simian-centric, pedantic academes. The Aryan man of ancient times was of a physical and mental constitution far superior to Occidentals of today. Even the later masters of Greece, such as Pythagoras and Apollonius, were of such perfected physical and mental make-up that people would often bow before them in passing, assuming that they were living gods. The Ancient Aryan Masters were known as the “Divine Sparks,” and were the first to discover and explore the profound depths of man’s inner nature.

When the island of Eire became the homeland of ancient Aryan wisdom and the seat of the great magi, the



civilization flourished vastly, with its people spreading across Europe and on to the four corners of the earth. In the first wave of their advance they would even leave their mark in the Far East among the Asians, through which Taoism was established (The Way, a monastic order). Another wave gave China Fo (one of the Irish names of the sun God). He still "shines on the hills of Han."

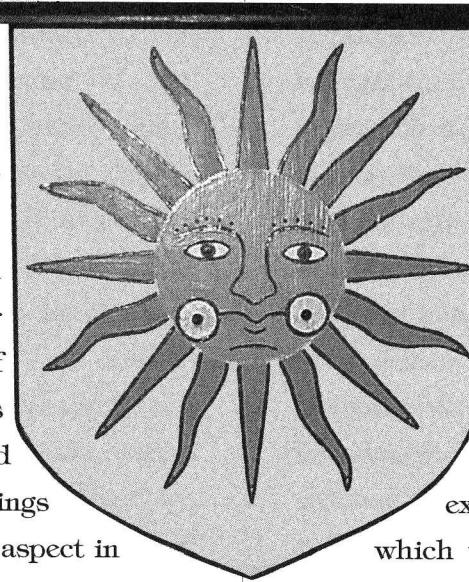
The Aryan Celtic magi established orders in India, Southeast Asia and were originators of the Mayans cultures. They founded Egypt, Sumer and Ur. The peoples of ancient Greece and Troy were of Celtic stock. Rome itself, in its origin, was a colony of Eire. The Celts based their religion around the sun. It was their belief that the sun is the visible center of light, he is the great teacher. He contains and imparts to mankind all light and knowledge. All who are wise in esoteric things recognize this to be true. As to his natural aspect in relation to the physical world, his beneficence and influence are everywhere manifested. It was evident to the Celts that all earthly life depends exclusively upon the sun.

The land of Ur in Chaldea is an idiomatic Celtic word; it means the sun, fire and the East. One of the Irish names of the sun is Somh, Somhra, Summer. It is from this Celtic root word that we get our "Anglo-Saxon" word

summer. It is from the mother continent of the island of Eire, Atlantis, that the Celts inherited their sun worship. "At" means illustrious, "lan" means land or church and "tis" means wisdom. It is a camouflaged name for that former sacred continent and great magian priesthood. The word Atlantis signifies "the illustrious land of wisdom."

There are those today who still scoff at the very idea that the continent of Atlantis had ever existed, or claim that it was a fantasy in the mind of Plato. These are, no doubt, the same nay-sayers who believed that the city of Troy, likewise, did not exist, until a man named Heinrich Schliemann in 1873, following a lead from Homer's epic tome THE ILIAD, did indeed discover the lost city of Troy.

Even as far back as ancient Greece people were already starting to doubt the existence of the Minoan Crete civilization, which was later discovered. Heinrich Schliemann was again successful in unearthing the long-forgotten civilization of Mycenæ, Greece. Herr Schliemann, while in St. Petersburg, personally examined two Egyptian papyri in the Hermitage Museum. One of these contained the following: "Pharaoh sent out an expedition to the west in search of traces of the land of Atlantis, whence 3,350 years before the ancestors of the Egyptians arrived, carrying with





themselves all of the wisdom of their native land."

It was not until the 20th century that definitive physical evidence would surface on the actual existence and whereabouts of Atlantis. At first pilots of both scheduled and chartered flights began to remark on pyramidal formations, steep terraces and walls on the ocean floor between the Bahamas and Florida. A Pan-American pilot has described seeing an archway in a submerged wall about 60' from the surface. The celebrated seer of the 20th century, Edgar Cayce, predicted that ruins of Atlantis would be found in the Florida Keys. Not many years later local fisherman sighted such ruins and marble streetways submerged precisely where Cayce had predicted. With the advent of NASA satellites, which now can easily view the ocean floor, overwhelming evidence of submerged civilizations has come to light over a good portion of the Atlantic and its coastlines, from Ireland to Spain to North Africa and along the southeastern coast of America. Similar finds have been discovered around the Pacific rim as well, lending credence to the lost continent of Lemura.

Eire was the true home of the "Phoenicians." This word is a secret name for the insular race of mariners and traders who carried on commerce with the whole world, including so-called undiscovered America, no less than 2,000 years before Columbus. The original spelling before the Grecian name "Phoenician," was "Finician." The word

fion, or finn, is a Celtic name of the sun, and the Finicians were avid sun-worshippers of Iesa, the Celtic sun god. The priesthood of Iesa would later be known by various names, such as Picts, a name which could, also, mean a Druid priest or magician. The word "Pict" means a musician, and is a camouflaged word for the adept who understands sacred magic, or the occult spiritual forces locked up within the human body... The body is called the "lyre of Apollo," and he who understands that instrument is, therefore, a Pict, or "musician," because of certain nerve centers or ganglia through which the spiritual force energizes. This is why the harp is an insignia of the ancient Celts and directly alludes to Eire's distinction and pre-eminence as the homeland of the Magian Priesthood. No other country or people have such a symbol, and for a good and sufficient reason.

Not only was Rome first a Celtic colony, but its beginnings into the pages of history start with the tale of the twin brothers Romulus and Remus. Romulus is said to have founded Rome and from him Rome is said to take its name. Romulus and Remus are but two formulated or concocted names for the sun. Romulus read backwards is sul-u-mor (solos mor), the great light, the sun; Remus read backwards is sum-er (summer) as it was meant to be. Summer is a mythic ideal name of and a true aspect of the sun.

As Rome grew into an empire its lust for control and

power became insatiable. Rome's switch to Christianity only intensified its evil nature and designs. In fact, the Christian religion would be better named "emperorism," "Romanism" or "popism." The island of Eire and Celtic paganism would be in for the struggle of its life. The pagan Celts of Eire would never surrender or compromise, hence, the war to the bitter finish. No nation in the world's history has reached greater heights, both spiritually and intellectually, nor has suffered greater injustice at the hands of priestly impostors or political oppressors than the Celts. It was only after she was sacked and destroyed and her sacred altars laid in ruins by the English invaders at the instigation of Rome that the English priests gave her the name "Ireland" (from "Ir," the end or finish). So, when they finished their foul work of destruction, the English priests of Rome called her Ireland.

St. Patrick, the little darling of today's uninformed Irish, may well be a deceitful fraud of the Roman Catholic Church, formulated by the English priests under the leadership of William, Bishop of Malmesbury. The Encyclopedia Britannica (9th ed. pg. 248) finds it difficult to give credence to such a sketchy figure and states, "Our knowledge of the Irish apostle is, however, so contradictory and unsatisfactory that no reliance can be placed on any dates connected with him."

St. Patrick, as the fable goes, drove the snakes out of Ireland. The Roman Catholic Church covertly

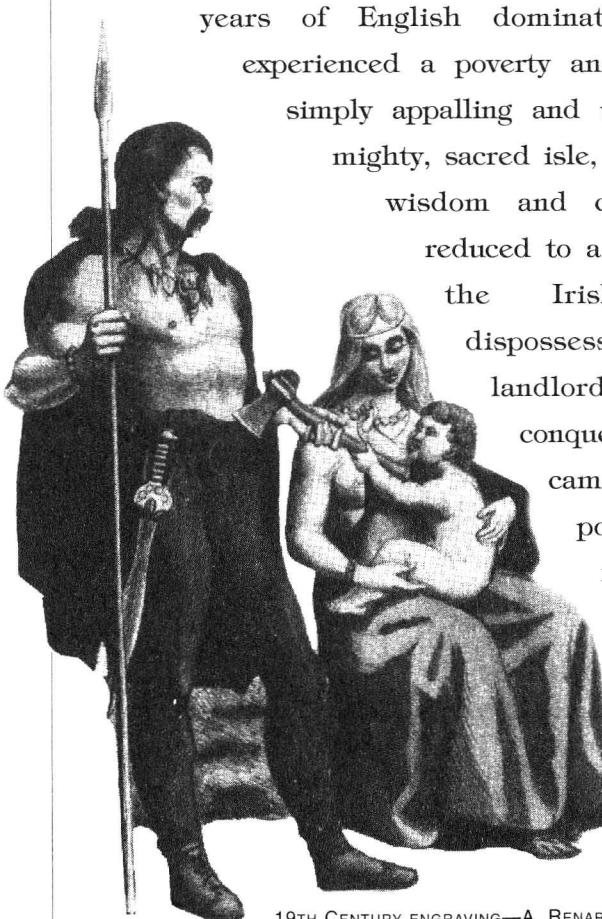


understood that *snakes* was a word used to describe the non-Christian Celts. The St. Augustine faction of Christianity was no less severe than that of Constantine. Charity gained a new definition. It became an act of divine kindness to destroy one's adversary if one could not convert him. The eventual decline of the old religions and their final corruption was due to the motion of the world from a state of fertility to one of sterility.

Christianity, in time, gained a popular appeal, because it in no way required greatness of intellect or intelligence. It was a religion of the masses, and by weight of number it achieved control of the political machinery of its time. Against such pressure of the controlling Vatican and the illiterate mob, it was all that the now rebel, non-Christian religions could do to survive. The Inquisition did not make life easy for the free-thinking pagans anywhere in Europe. Ireland, being separated from the mainland, as with Iceland, would become the last holdouts where the old religions could still flourish. During the 8th century the genocide on non-Christians continued under the reign Charlemagne who wielded such a legacy of blood on his fellow man that he was given the title "Saxon-Slayer."

The carnage of the Roman Catholic Church was incessant throughout the Middle Ages. When the Empire of Rome had expended itself, that power was transferred to England. The Inquisition was only part of the overall terror. There were any number of bloody potentates, such as





19TH CENTURY ENGRAVING—A. RENARD

Catherine de Medici, Cardinal Richelieu and, of course, there was Oliver Cromwell, perhaps one of the most hated names in Irish history. After Cromwell's bloody conquest, only some half-million Irish survived on the island. Cromwell, without equal, was the most ruthlessly evil fiend of the many butchers Eire had ever experienced in all the centuries encroached. In the 1840's, after nearly 700 years of English domination, Ireland had experienced a poverty and misery that was simply appalling and unparalleled. This mighty, sacred isle, birthplace of Aryan wisdom and culture, had been reduced to a conquered country, the Irish peasant, a dispossessed man, his landlord and alien conqueror, then in 1845 came the famine. The potato crops had failed and the people of Ireland had reached a state of misery beyond all comprehension.

A book entitled

THE GREAT HUNGER by Cecil Woodham-Smith accurately describes this near destruction of the Irish nation and its people in vivid and shocking detail.

The outbreak of World War I saw thousands of Irish soldiers recruited into the British army to fight and die for a land that was not their own. Ireland has been a nation of constant blood turmoil since that very first time when the semitic, imposter religion entered upon its shores. The new millennium has ushered in a Celtic revival of music, art and spiritualism. Paganism is reported to be the fastest growing religion in the world. Perhaps the Gods will smile favorably again on the Land of Eire that once held them so dear. Perhaps Aryan man, now faced with extinction as a species, will grasp the error of his ways in following alien creeds and with pitting kinsman against kinsman. As long as the blood of our ancestors is in our veins, nothing in this world is impossible...Nothing!



O Eire, to what depths hast thy bright flame fallen through the baseness and rapacity of those who envied thy glory and coveted thy possessions! They extinguished thy light without themselves possessing it.



IRMININSUL

THE COSMIC AXIS

*The burning one is Eros in his form as a flame.
It shines and it devours. The growing one is the tree of life;
it grows green, and it accumulates living matter while it grows.*

*Eros flames up and then dies away;
the tree of life, however, grows slowly
and reaches stately stature throughout countless ages.*

—THE Gnostic Jung, The Fourth Sermon

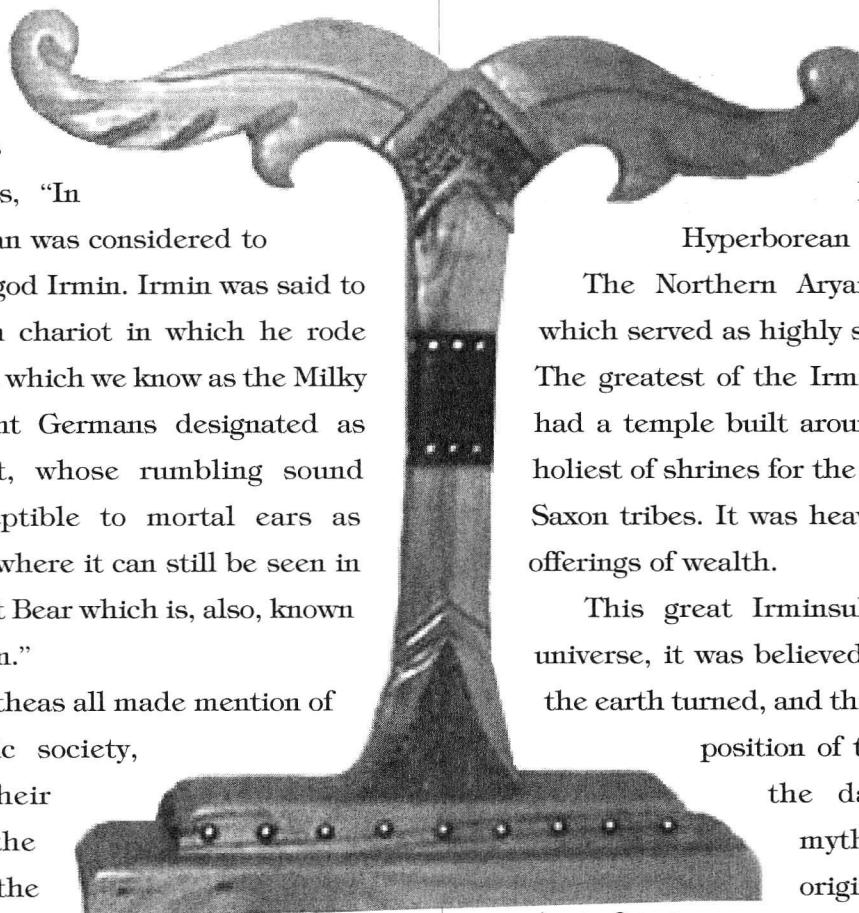
The eponymic hero, to whom the Saxons sacrificed after their victory over the Thuringians, was the ancient patriarchal god known as Hirmin, Irmin or Irminus. The Teutonic Irmin god held the chief seat of worship among the Saxon tribes. Great wooden pillars were raised in his honor. These pillars over time became stylized into the symbolic form that we know today as the Irminsul.

Irminsul is the name given to the column of the universe, upholding all things (cosmic axis); it is thought that Irmin was another name for the sky god Tyr among the Saxons. The rune associated with Tyr, the “Tiwaz” (↑) is

an upward pointing arrow signifying the North Star or the guiding star, the top of the world axis, Irminsul, the straight line that keeps the cosmic forces in polarized order.

The Roman historian Tacitus states that the name of Mars was Hermin. Further, he writes, "In some parts of Germany Wotan was considered to be identical with the Saxon god Irmin. Irmin was said to possess a ponderous brazen chariot in which he rode across the sky along the path which we know as the Milky Way, but which the ancient Germans designated as Irmin's Way. This chariot, whose rumbling sound occasionally became perceptible to mortal ears as thunder, never left the sky, where it can still be seen in the constellation of the Great Bear which is, also, known in the North as Wotan's Wain."

Tacitus, Pliny and Pytheas all made mention of a tripartition of Germanic society, which according to their documents consisted of the three tribes: the Ingaevons, the Irminions and the Istaevons. According to Tacitus, the Earth-born god "Tuisco" (Tyr, Zio, the generator) had a son "Mannus," who generated three sons, namely "Ingvo," "Irmin" and "Istvo."



IRMINSL CARVING

The tribal name "Irminions" means: 1) the ones who came forth out of the ancestral origins of the solar man 2) the wandering governors, solar judges, semanes, and

conclusion of opinion by a turn of fate. "Irmionen" means children of the sun.

Much of all this may well have ties with our long distant Hyperborean ancestors.

The Northern Aryan pagans erected Irminsuls which served as highly symbolic and spiritual shrines. The greatest of the Irminsul pillars in Obermarsberg had a temple built around it and was considered the holiest of shrines for the widely scattered and nomadic Saxon tribes. It was heavily laden with rich sacrificial offerings of wealth.

This great Irminsul column that supports the universe, it was believed, was the pivot around which the earth turned, and this accounted for changes in the position of the stars at different times of the day and night. There were mythical stories to explain the origin of this—it had been built by a prodigiously clever smith and it

had to be kept in a good state of repair otherwise the universe might collapse and the firmament fall and crush the surface of the earth. The pole-star was presumed to be

the top of the sacred column; the sky revolved around this star. It is generally assumed that the great holy Irminsul was constructed out of ash wood.

Around 12,500 B.C.E. the Irminist religion of Krist was proclaimed to be emerging as the universal faith of the Teutons. A climax occurred in the continuous wars between the Irminists and the Wotanists, the latter eventually overwhelmed the Irminists around 9,600 B.C.E.

The Christian intruder Charlemagne had the Irminsul destroyed during the war against the Saxons at Eresburg in 772 C.E., when he earned the deepest and unfailing hatred and opposition from all Aryan pagans.

Wotan and Frigga named one of their sons Hermod (Irmin). Hermod welcomed the heroes to Valhalla and otherwise acted as the equivalent of the Greek god Hermes. His most spectacular errand was to descend to Hel in an effort to recover the god Balder.

One will notice strong similarities between the Irminsul and the Yggdrasill (world tree), both of which are deeply rooted in antiquity. Upon deeper research various links between these pagan ideas will be revealed.

Not unlike man whose existence bridges the macrocosm and the microcosm, so does Midgard (earth) bridge the upper and lower realms as displayed on the Yggdrasill tree. As the Yggdrasill roots and branches each extend in three directions, so do three great paths diverge from the Irminsul pillar.



THE TREE OF LIFE

*O King of the tree of life,
The blossoms of the branches are your people,
The singing birds are your angels,
The whispering breeze is your spirit,*

*O King of the tree of life,
May the blossom bring forth its sweetest fruit,
May the birds sing out the highest praise,
May your spirit cover all with his gentle breath.*

—From CELTIC FIRE



BERSERKER CARVING

MARTIAL ARTS

OF THE ANCIENT ARYAN8

*There is no greater Glory for a Man
than what he achieves by hand and foot.*

—THE ODYSSEY, HOMER

By today's media perception the martial arts have gained popular acclaim through the Oriental cultures almost exclusively. Many would find it surprising to know that the practice and development of martial arts extend as far back into Aryan history as the earliest origins to be found in the East. As long as man has existed, fighting styles have been evolving.

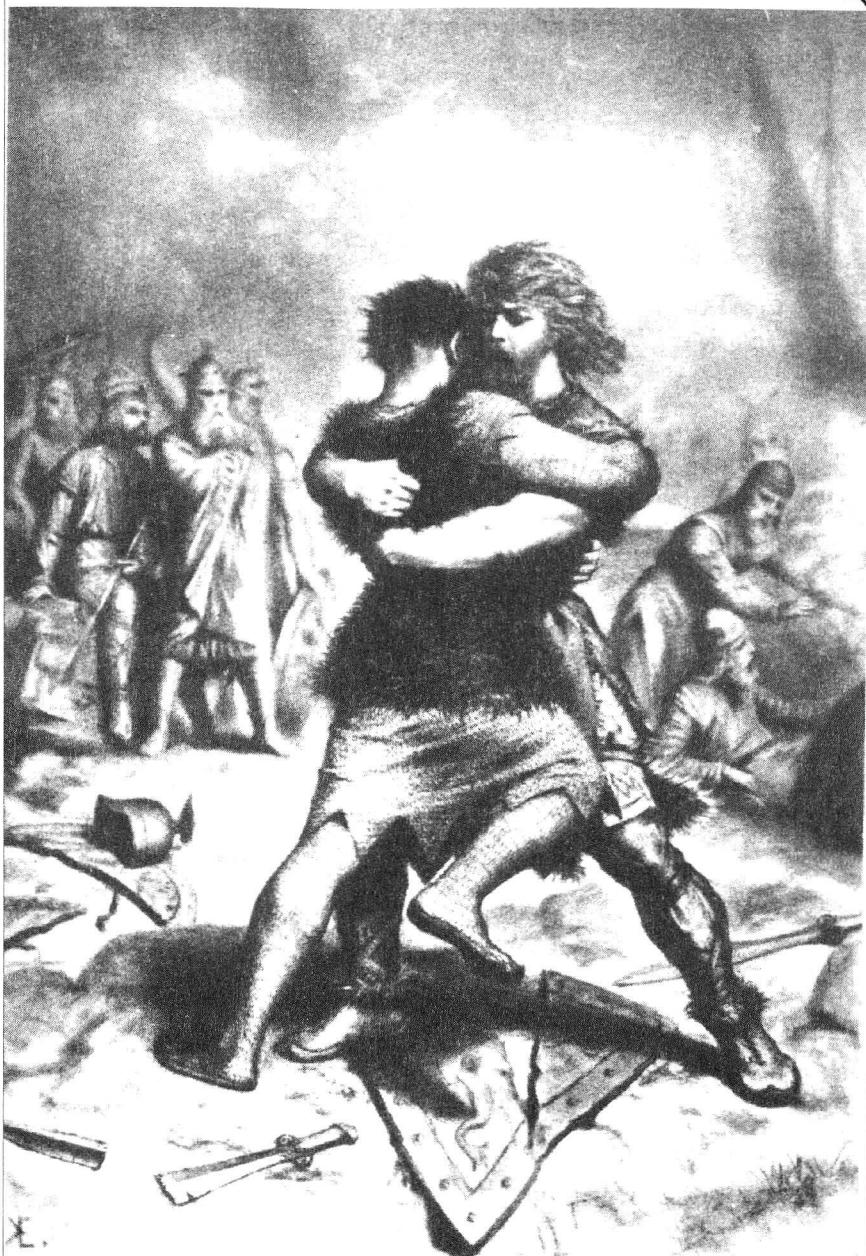
The first notable development began to show its evolution in the Neolithic age about 4,000 years ago. It was in these early times that another major, southerly migration was taking place among the Northern European tribes. The Aryan Phrygians went to Troy and Asia minor; their close relatives, the Nordic Hellenes, went to Greece;

other Aryans went to Italy, the Celts to France and Spain. To all these lands they brought the Indo-European languages (for Latin and Greek are Indo-European tongues), creative arts and science, establishing themselves as a ruling class.

Along with these many proficiencies they possessed a highly developed spiritual pagan belief system, paralleled by an equally essential method of combative skills. Through the early stages the fighting arts consisted primarily of a varied mixture of wrestling and grappling with the most basic of weapon use.

By the time of the ancient Olympic games held in Greece in 776 B.C.E., the art of boxing had already developed significantly. Greek boxing was the forerunner of one of the most popular Aryan martial art styles known as "Pankration" (meaning game of all powers), primarily a form of wrestling, boxing and kicking. This combative style soon spread throughout India and China, involving an exchange of fighting expertise that would later benefit both systems.

Pankration, in the first 200 years of public competition, provided almost no protective equipment, only soft-hand thongs made of oxhide. Open-hand blocks were used, and eye-gouging and head butts permitted. By the 5th century B.C.E. new developments were introduced. Combatants then used protective leather head coverings; eye gouging and head butts were prohibited and block-



punch-kick combinations became a favored and accepted fighting technique. In addition, the art of boxing itself was entered into the Olympic games in 688 B.C.E.

Pankration was always a favorite event among the ancient Aryan Greeks, especially the spectators; for them it was the supreme test of strength and skill in combination. Into the 4th century B.C.E. sharp-hand thongs known as "Sphaira" were introduced into the games. Grappling and joint-locking developed. Weighted gloves were used sometimes, along with metal studded leather helmets. Leg-sweeps and low-kick were common. The use of metal spikes on gloves was finally prohibited. With the Roman Empire at its peak, the greater demands of the spectators challenged the imaginations of the combatants. By 311 C.E. spiked weighted gloves were again customary. Metal helmets and spikes on boots were, also, common. It was recorded that back-spin-kicks were often used and wrestling techniques had reached their zenith.

At the "palaestra," or wrestling school, there was a separate training room for the Pankration, called the Korykeion. Inside were punching and kicking balls, called "Korykos," suspended from the ceiling. The kickball hung about two feet from the ground. After becoming adept at punching and kicking exercises a student progressed to sparring.

It is interesting to note that in these high times of Aryan fighting arts a dramatic form of war-dancing

developed, known then as the “Pyrrhic War Dance.” It was a means of stylistic fighting display or solo training, performed armed or unarmed. The dance of war was a significant part of young Greek warrior training and intrinsic to the romance and passion of combat. It was customary practice for both Greek and later Roman combatants to be versed in charioeering, archery, fencing and pyrrhic dance.

All of martial arts, both West and East, recognize wrestling as the root source from which all other forms evolved. To the Aryan Greeks, wrestling became a metaphor for the struggle of good over evil.

Graceful, skillfully timed movements performed by a well-conditioned athlete were considered a living work of art. The favored form of wrestling to develop through the Olympic games in 708 B.C.E. was known as “Kulisis”; this form consisted of upright grappling. The object was to cause any part of the opponent’s body (besides the soles of the feet) to touch the ground.

Another form was to develop known as “Horthay Palay.” Horthay Palay was never accepted as a legitimate Olympic event, because the Greeks believed it to be too crude and lacking in grace and beauty. It was a down-and-dirty ground fighting, performed in pits of soft earth. The wrestlers would compete until one was unable to continue due to exhaustion, injury or death.

Over the centuries Pankration produced a wide

variety of Aryan warrior heroes, the likes of which myths are made. Polydamas of Scotussa in Thessaly had won only once at Olympia in the Pankration in 408 B.C.E., but his fame out-stripped that of many men with far more victories. Perhaps his impressive size added to his notoriety, as he was the tallest man on record. Invited by the King of Persia to give an exhibition of his skill at Susa, Polydamas repaid the kindness of his host rather oddly by killing, in unarmed combat, three of the royal body guards, the “Immortals.” Also, it was widely acclaimed that he killed a lion with his bare hands.

The manner of death of Polydamas was as famous as that of Milo. One hot summer’s day he went into a cave with some friends to seek shade. The ceiling of the cave started to collapse and the old Pankratist held it up long enough for his companions to escape and then was crushed to death.

The great historical Hercules gained his fame, not only as a man of extraordinary strength, but, also, with his prowess as a wrestler. It was told that Hercules had on one occasion grappled the nefarious King Ergerius, defeating him and thus ending the monarch’s tyrannical reign.

The Aryan martial arts continued to perfect and develop in the Olympic games, unchallenged for over a thousand years. It was at the end of the 4th century C.E. that a Christian Roman emperor abolished these great athletic festivals on grounds that they were pagan. The

TEMPLE OF WOTAN

Olympic Games competition was not to re-establish officially until 1896, giving birth to the modern Olympics.

*Life is harsh.
It leaves only one choice,
that between victory and defeat,
not between war and peace.*

—OSWALD SPENGLER



In Northern Europe the martial arts thrived equally among the Aryan Teutonic and Celtic tribes. These fighting arts of body and mind were known commonly as "Idröttir," as described in the Norse sagas. The education of the northern Aryan tribes was thoroughly Spartan in its character. In those days of incessant warfare, physical training was considered of the highest importance. Old and young continually practiced games of strength and dexterity; they knew that only by constant combative exercise could they become or remain effective warriors. Through the competitive games the Northern Europeans always prepared for battle, and this was the key to the character of the old Vikings. Like the Aryan Greeks of the South, wrestling and grappling was a very popular pastime, building suppleness, strength and firmness; it was a great favorite at the yearly Althings and various festivals. Grappling was a more difficult form of wrestling; sometimes attackers were fastened together by a belt at

Holy Book of the Aryan Tribes

the waist. These combats for the championship sometimes ended fatally.

Through Idröttir, kalima and other Aryan martial arts of these times, the already formidable Celts and Teutons were a force to be reckoned with in battle. It was not uncommon for youth to be fully developed warriors at age 15. There seems to have been no mention of prizes given to champions at the games. All that was desired was the fame, which fell to the victor, and every great Aryan warrior always excelled in the use of weapons and athletic exercises.

The martial arts are an ever-evolving, vital expression of creative fighting ability, a tradition which skillfully refines the will to self-preservation and perpetuation. The more we can augment the physical and mental constituents of our individual and collective being, the better will we be able to fully understand our essence as Aryans, and thereby enrich our spiritual life. And the more we improve ourselves individually and holistically, the more will we empower our Aryan folk collectively.



*Eternal battle is the main condition
upon which man holds his life tenure.
When the brand is shattered in his hand,
that is death or slavery.
When his enemies are beneath his heel,
that is life, honor, success.*

—RAGNAR REDBEARD



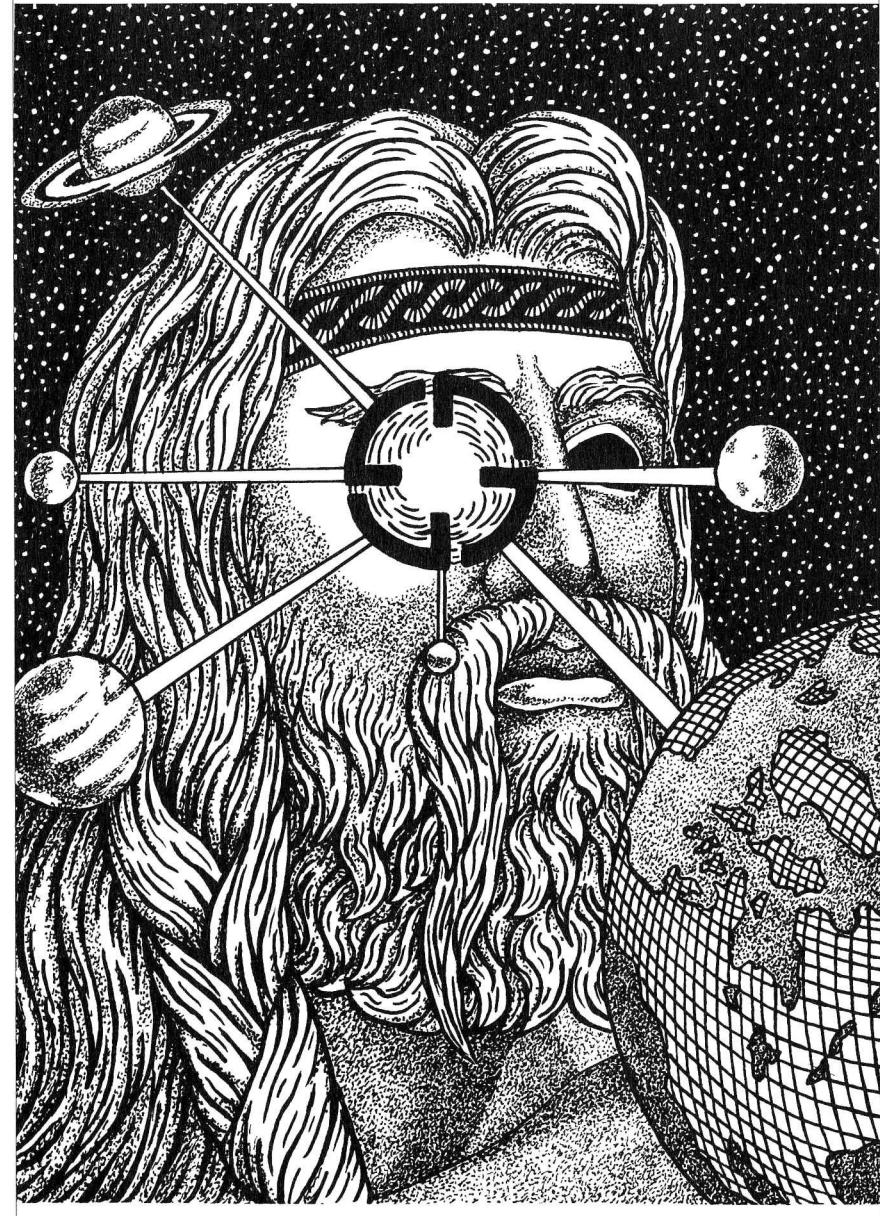
MATRIX OF DESTINY

MATTER—FORCE—Mind

It has been a long-held belief that all activity, all motion, all energy is basically the activity, motion and energy of consciousness. "Matter" and "force" and "mind," perceived as three aspects of one reality, teach us to understand that man is essentially a synthesis of all cosmic activities. As witnessed in our universe, there is always a continuous utterance of the miraculous in man's life drama. Aryan Mystery teachings propose that the forces of cosmos and chaos are expressed through the folk-god archetypes represented in the race mythos.

The ancient Greeks believed that, not only "the soul's quality exists before any bodily life; it has exactly what it chose to have, but the body has been organized and determined by the image of the soul which is in it."

Plato's view on the subject was that "No guardian spirit will cast lots for you, but you shall choose your own destiny. Let him to whom the first lot falls choose first a life to which he will be bound of necessity."



As much as we do understand about the concept of destiny, we must realize our limitations of control and such areas that are beyond our power, we leave to the Mysteries and the work of the Norns (the three Aryan Goddesses of Fate).

Most people go through life directed by the law of causality, the describable, which is the badge of our whole wakening and reasoning existence. Both destiny and causality are related, as is time and space, though in life they may appear to be quite opposite. For instance, it may be one's destiny to follow the law of causality to rear a family, to farm the land, to perform and fulfill those countless necessities that sustain a civilization, as workmen, craftsmen, professionals and the like.

It is often the heroic individual, whose life demands a more profound singular purpose, a higher destiny, who is driven by an inner certainty that is not describable. To have an insight into the future is not always necessary. One may have the ability to divine the future and penetrate many of its secrets, but very few can reckon it. The man of destiny does not endlessly equivocate the world around him, he simply acts.

The idea of destiny demands life experience and not scientific experience, the power of seeing and not that of calculating, depth and not intellect. Man eternally struggles against the littleness that is himself seeking to increase thereby the virtue of his own destiny. By such

effort he frequently is able to maintain a higher footing than would be his natural right, for serious effort does not go unrewarded. Life is a battle, and to fight that battle heroically and well is the great purpose of every man's existence who is worthy and fit to live at all.

Man vainly thinks himself independent of the infinite, manifold, traditional and cosmic laws that surround and govern him. He will always remain a slave of these forces unless he takes action to become their master.

While contained in the physical body, our eternal astral soul is in a state of imprisonment. Short of death, we cannot escape all the laws which determine our physical existence. The rhythmic sequence of many lives gives each of us the opportunity to fulfill our destiny at any given point of spiritual clarity. Our biological form does not make spirits, spirits pre-exist the body. It is the immortal element in us that is the source of our greatest inspiration and strength, for it carries within itself the wisdom and knowledge of all our past, the indestructible record of our suffering and aspirations, our hopes and our dreams. It is the recorder of all things thought and done from which flow the effects of causes set in motion today, yesterday and in lives gone by.

In this life man is born twice, once from the astral dimension into the physical, and again from the physical dimension back to the astral. The man of destiny uses his biological time effectively, which includes a vertical plane

of approach in contrast to the common horizontal plane of the time-sequence. It is what we are rather than what we ask for which determines our success.

The human brain is our greatest tool, and greater still is our freedom to program and develop it as we choose. Mind in itself is not located anywhere, for it cannot be contained by space or limited by time. Yet, manifestation implies limitation, and it is within the bounds of organized forms that mind achieves definition and expression. We know that all must face death sooner or later. What we do not know is by what certainty this transition will deliver us into the next world. This we leave to the matrix of destiny. We are like water spilled on the ground which cannot be gathered up again.

Religions, mystical and mythological ideas about man's role in the world supply an invaluable insight into the hopes and uncertainties of the human condition.

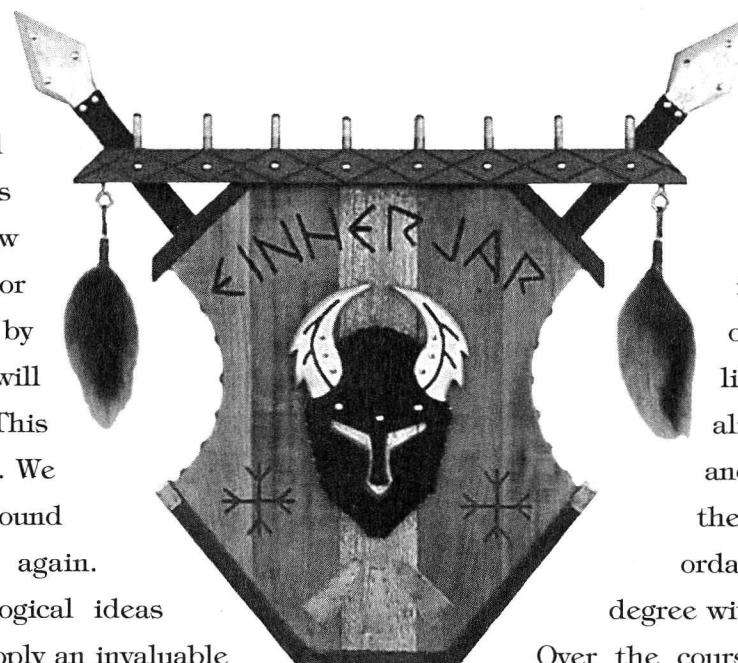
Not unlike man's individual destiny, the races of man also have destinies. The race and its nationhood are a developing organism like that of the body of man. The soul of a race is contained within its culture. The culture of a

race projects the totality of its achievements, ethnic identity and expression, the sum of its people's past persisting into the present and into the future. The destiny of a race becomes its own reason for being, developing and advancing, united by the indestructible bonds of blood, heritage and common ancestry. A united race is a healthy

race and free to actualize its own liberty. Real liberty is exclusively the freedom to create. By working for our own race-nation, we are acting conformably with our natural instinct and with the requirements of our innermost self. Race-nations, like human beings, are not by nature alike, each having specific qualities and limitations. In the hierarchies of the human species, as nature has ordained, each race produces to the degree within the proportion of its capacity.

Over the course of many centuries, as a race develops, the magnitude of its achievements accurately reflects its creative intelligence and spiritual evolution.

The progress of a healthy race-society is due to the fact that individuals vary from the human average in all sorts of directions, and that their originality is often so attractive or useful that they are recognized by their tribe



as leaders or setters of new ideals. When this system of selection becomes the social function it is known as a "meritocracy system." A meritocracy is a social, political and economic structure which functions on a pyramid principle based upon merit. It is a system by which each individual would be free to attain the highest level of his natural ability and talents, unhindered by caste, class, age or political and religious persuasion. This is perhaps the most just and healthy idealistic commonwealth attainable by any race-nation.

Human life is such that it must be dedicated to something, must express nobility through individual and collective commitment toward positive and progressive ends. But in today's chaotic times, man, family and whole societies find themselves lost and wandering aimlessly, lacking the necessary integrity and concern for the vital and essential racial values. The culture-deprived, nationless mass-man, finding that he no longer shares a common social destiny with his people, experiences a deep void within himself, lacking in form and contentment that cannot be filled by materialism, politics, technology, consumerism nor alien religions. Life is always lost at finding itself alone. At such a precipice man returns again to the ancient three-fold question, "Life is the beginning of what? Love is the fulfillment of what? Death is the end of what?" There can be no wholesome, lasting civilization without a program of spiritual and creative freedom. We

must have incentive and hope for a future, motivated by a single, folkish and unifying purpose.

Nature decrees survival of the species, and those who deny their natural instincts of this universal law will become extinct. If you who are reading these words have never before considered that you have a destiny, then perhaps now is a good time to start breaking the psychological chains of life's unconscious treadmill and begin this very moment to chart your own matrix of destiny. Do this for yourself, for your family, gods, race and ancestors; they are the rock of your existence and your purpose for being. Live these fourteen words:

We must secure the existence of our people
and a future for White children.

Only a storm of glowing passion can turn the destinies of nations, but this passion can only be aroused by the man who carries it within him.



*He who lets the world, or his portion of it,
choose his plan of life for him,
has no need of any other faculty
than the ape-like one of imitation.*

—JOHN STUART MILL



MEAD OF POETRY

It is said that there are three kinds of men who write poetry. The first is inspired to strive after an enduring fame. The second scribbles verses as a means of livelihood. The third, indifferent to distinction or fortune, is compelled from within himself to express the beauty and nobility of his own consciousness. Only such a one is a poet. The others are false to themselves and to their art.

Indeed the great poets who span the course of history in the Western world stretch out like one continuous chain through an unfathomable past. Some poetic giants reaching almost godlike status, such as Homer, Dante and Shakespeare, to name a few. They not only pen superior verse, but create whole worlds from within themselves, capturing the total spirit of the times, and that timeless spirit as well.

The combination of the functions of poet and magician is characteristic of early Aryan civilizations. Celtic bards were particularly renowned for their powers; poetic thinking has always seemed to bridge man's approach to the metaphysical world. The early Celtic poets, in fact, were not always clearly separable from Druids and Shamans of which poetry was a spiritual essential. It was

further believed that poets possessed a power over animals and the forces of Nature. The gifted poet, with his driving inspiration to truth, can often reach levels of reality far deeper and significant than the surface world of appearances can reveal. Most importantly, the great poet and bard alike have a profound influence on the past, present and future of the race, its physical strength and spiritual development. There was a time when the early Aryan tribes venerated poets only second to their leaders. Such poets were considered the living memory of his people who would perpetuate their history in God-given song and verse.

The Greek poet Pindar, 518-438 B.C.E., fully understood the Aryan religious temperament from the inside and states the position:

*Single is the race, single
of men and of gods;
From a single mother we both draw breath,
But a difference of power in everything
Keeps us apart;
For the one is nothing, but the brazen sky
Stays a fixt habitation forever.
Yet we can in greatness of mind
Or of body be like the immortals,
Though we know not to what goal
By day or in the nights
Fate has written that we shall run.*

The Greeks did not confine poetry to ceremonial occasions or esoteric mysteries; it was part of common life, honored and enjoyed by a large number of people. It was needed for hymns and supplications to the Gods, and enjoyed the respect due to anything connected with them. It was a repository of folkish stories and heroic legends for a people deeply interested in the superb achievements of their ancestors. The word "poetics" itself, it should be noted, means literally a process of making things.



To the Greek mind, poetry embodied something so unusual and so important that they could not but relate it to a superior order of life. Plato tended to think that all poets were in some sense divinely possessed. Plato, in describing the antiquity of poetry among the White Egyptians declared that, "songs and poetry had existed in Egypt for at least 10,000 years and that these were of such an exalted and inspiring nature that only Gods or God-like men could have composed them."



The more important myths and best illustrative poems should provide, not only nutrient for thought, but material for memory and ethnic cohesiveness. In the chaotic decline of today's society, poetry has gravely suffered a loss of its nobility and high standards, as with most all of the fine arts. As exemplified explicitly in the past, the great art comes from great nations. The United States, for example, has long since ceased as an intrinsically bound people of Aryan nationhood. According to Webster's Dictionary c. 1976, the definition of a nation is thus: "A stable, historically developed community of people with a territory, economic life, distinctive culture, and language in common."

As we witness the money-driven, commercial wasteland that once-wholesome, White America has become, it is little wonder that the poetic quest for truth, beauty and spirituality of the indigenous art and its people have all but vanished. Our youth today attend institutions that highly impede learning ability and educational substance. In the push for hasty academic achievement they bolt their meals, masticate little, swallow everything, digest nothing—and having agonized, ultimately forget almost everything. If positive change is ever to be realized for Aryan man, the first step forward is to comprehend the culture-bearing and culture-producing life essentials that made the old time and our



great race splendid.

The artist needs an audience to write up to, to paint up to and to compose to—an aristocracy of his own people, these are the sine qua non of great art. Wherever they are absent, great art is absent.

The origins of poetry in Wotanism are centered primarily on the symbolic figure of Kvasir. At the time when the two

high realms of the Gods, the *Æsir* and the *Vanir*, unified

their forces, an official pact was made between

these contending parties. This was ratified and

confirmed by each of the Gods through spitting into a jar to insure that this pact would not be forgotten. Wotan formed out of this spittle a being to whom was given the name Kvasir.

This deity came into being fully grown, devoid of childhood, but filled with the knowledge of

both the *Aesir* and the *Vanir*. The endowment of this knowledge was of such a high degree that no one could ask him a question that he was unable to answer.

In Asgard Kvasir was greatly loved by all of the Gods for his goodness. In Midgard (Earth) he was adored by all men for bringing peace among them, teaching them virtue and instructing them in the fine arts and crafts which made their lives better and happier. Kvasir traversed the whole earth, helping all his Aryan kinsmen who needed him. He would at length become treacherously murdered by evil personified in the megalomaniacal, race-



alien trolls, Fjalar and Galar. They afterwards drained his blood and mixed it with honey, composing a liqueur of such excellence, that whoever drinks of it acquires the gift of knowledge and poetry.

Wotan would later avenge these exponents of evil and secure the divine mead of poetry to its rightful place in Asgard. While in so doing, some of the divine beverage leaked out and fell to its share of poets below in Midgard. However, the mead of Kvasir was kept for the Gods and for those men who have sufficient wit to make right use of it. Hence, poetry was since known to be called Wotan's Booty, Wotan's Gift, Nectar of the Gods, etc.

The long-celebrated poem THE HAVAMAL—WORDS OF THE HIGH ONE (Wotan) provides pagan wit, wisdom and spiritual guidance to Wotanists today as it did for the Vikings over a thousand years ago. The Vikings, as with all the preceding ancient Aryan tribes before them, were a people of marked wisdom, courage and creative artistic talents, of which they have left abundant evidence for future generations.

*No man is born into the world
whose work is not born with him;
there is always work, and tools to work
withal for those who will.*

—JAMES RUSSELL LOWELL



MERITOCRACY

STRIVING FOR FREEDOM

In its race towards richness and power, America has abandoned the axis of freedom in order to follow that of productivity... All the energies, including those relating to the ideals and to religion, lead toward the same productive purpose; we are in the presence of a productive society, almost a theocracy of productivity, which is increasingly aiming at producing things rather than people, or people only as more efficient workers... In the U.S., some kind of mysticism surrounds the supreme rights of the community. The human being, having become a means rather than an end in itself, accepts the role of 'cog-in-the-machine' without thinking for a second that in the process he may be somewhat belittled... hence, a collectivism which is willed by the elites and acritically accepted by the masses, surreptitiously undermines man's autonomy and strictly channels his actions, thus confirming his very abdication without him realizing it... No protests and no reaction of the great American masses ever ensued against the collective tyranny. They accept it freely, as a natural thing, and almost as if it were expedient.

—A. SIGFRIED (PARIS 1927)

A people must never stop striving for freedom, justice and quality in life. It is the determining factor of nobleness in a race that we follow our inherent biological instinct for greatness and harmony with nature. The intelligence of a people is always mirrored in the image of their civilization. Just like people, civilizations also undergo their own cycle, consisting of a beginning, a development and an end.

The marvel of mankind is that unlike other life forms who must accept existence on nature's terms, man has the almost god-like ability to form the world around him to his own specifications. Depending on how we choose to govern ourselves we can make this world an earthly paradise or a living hell of draconian oppression. It was the U.S. politician William E. Borah (1865-1940) who stated, "The marvel of all history is the patience with which men and women submit to burdens unnecessarily laid upon them by their governments."

Think about these questions very closely:

 Do you like the world in which you live?

 Do you think that it is going in the best direction?

 Should we work towards building a great, cultured and intelligent lasting civilization, or continue on with disposable, directionless, insatiable consumer societies

that rape the earth and man's soul and dignity?

 Does this world offer hope for the future of your children?

 Do you even care?

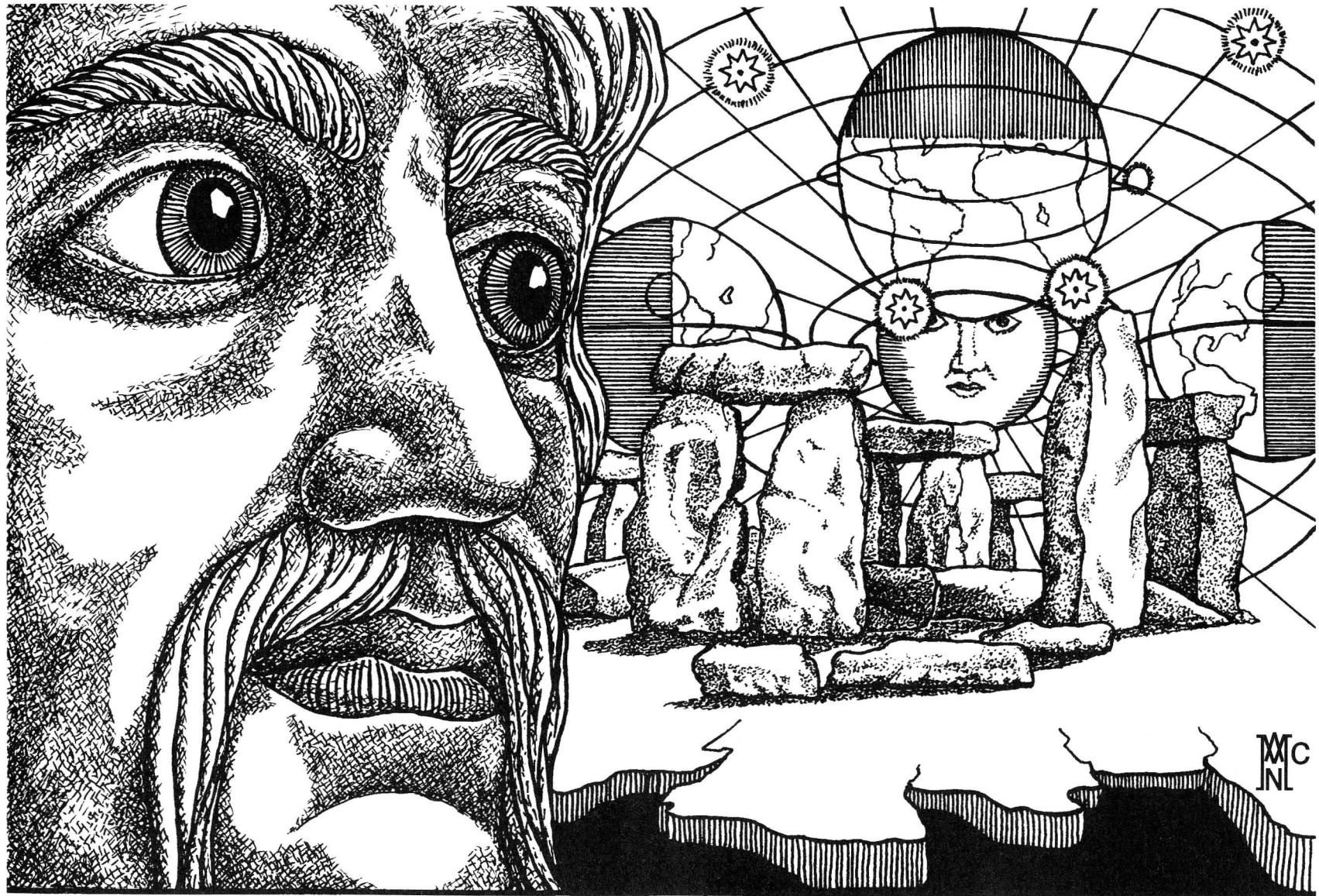
 If not, from what perspective do you view the essential point or purpose of your existence on this earth and with mankind and nature in general?

 If you desire a better world, what have you done thus far, or plan to do, to make a constructive contribution to that ideal?

 Do you believe that there are any alternative solutions that can save this world from its destructive course?

Consider this fact, if you chose to go through life as a spectator, then you get what you deserve, which is the directionless, chaotic world in which you now live. You may consider yourself a wholesome, upright person with good intentions, but good intentions which are not realized are as useless as no intentions at all. The societies of today's world will continue to self-destruct, including the planet itself, as long as its inhabitants chose to do nothing more





than to exist and be a spectator through life.

If you want your mendacious manipulators to continue to make decisions for you and form your world, they will continue to do just that, and fleece your hopeless carcass to the grave. Anyone who freely accepts his shackles and bends to the yoke can have no honor or dignity.

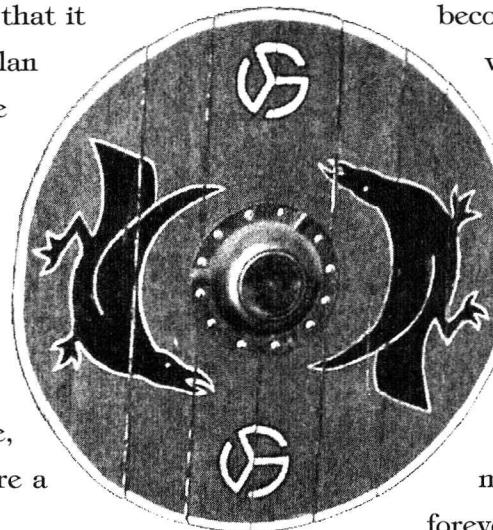
Many have found shelter in becoming cynics and cajole themselves and others in believing that it is far too late to set things right, that any plan at this point in time is futile and the future can only be bleak from now on. Though some may take pride behind these pessimistic pontifications, a cynic remains a prisoner of his own device, and amounts to nothing more than a selfish mental weakling, an arrogant hopeless coward who is no use to anyone, least of all himself. Fear and negativity are a disease that paralyze and enslave man.

It is never ever too late to set things right! Decision is the spark that ignites action. Until a decision is made nothing happens. The magic of great things begin when the first idealistic foundation stone is set, coupled with a plan of action by a charged, indomitable will and competent leadership.

The enlightened golden ages in history are always

born through strong ethnic traditions and culture with a collective ideal towards beauty, intelligence, truth, justice, virtue and a spiritual freedom. It is this combination of ideals which produces that divine seed of growth for a lasting epoch of enlightenment.

With 10,000 years of historical hindsight from which to learn, what greater advantage for a new beginning could we ever desire? To a large degree we have become so constituted by our guile-masters that we actually regard the herd animal needs as an ideal. There are some who care not where the world is going, some wait for tenure or for retirement or safer times, but all wait for doom. Dead races do not come back. Those who wait are pall-bearers of civilization. We know that the idea of a higher kind of man and society will always be hated by the wretched as much as the worst despotism. They will forever cry out, "How can I help that I am wretched? But somebody must be responsible, otherwise it would be unbearable!" The mediocrity-morality, like an ever-creeping pestilence, will forever nip at the heels of a higher evolving mankind. It is a lethal cancer that sucks the life juices from the body of the vibrant and strong. Like a parasite, they would not exist without a host upon which to feed.



When it is time for a political system to change for the better, it must do so and keep in stride with the times and its peoples' needs. Today the inner qualities of a people may be a thousand fold unsatisfactory, yet there always remains enough determining capacity for transformation. A man with a goal is always superior to a man who lives aimlessly and so it is with nations. No society can exist unless power is entrusted to somebody. As we find with all societies, there can be no happiness without order, no order without authority and no authority without unity. A government in and of itself is not a bad thing, and every nation must have one, but a government should never be so alienated from its people that it becomes an oppressor. Nor should the citizens venerate unrealistic demands on the necessary functions of the appointed leadership, unless of course such power is abused. The best system is that which has the least arbitration between the people and their leadership. A government should be determined by the internal relationship of the people whom it is meant to serve. There are no necessary evils in government. Its evils exist only in its abuses.

The great motivator in all civilizations is the promise of freedom. Without it there is no future and thus no incentive. True freedom has never been realized in a polyglot society, such a system always creates favoritism and conflict of interest among its opposing inhabitants, be

it political, religious or racial.

The really free individuals are those who act according to the unspoiled instinctive impulses of their natural being. This means that the individual acts freely only when his actions instinctively harmonize with the natural racial tendencies of the community of which he forms a part and to which he is bound by the indestructible ties of blood, in other words, the common ancestry. Every great civilization, without exception, in its origin starts with a single race and culture. It has never been nature's design to mix the races of man into one unidentifiable species. This is an unnatural and unctuous plan of genocide ushered in by the industrial age, more precisely, the avaricious international power moguls who rule your world.

By this design the subjectivity of their worker-bees are substantially controlled, provided they can strip them of all racial, cultural and nationalistic pride. No one can have a right to think meanly of his race, unless he also thinks meanly of himself. Once a race is destroyed it can never be remade. The true destiny of each race is to work in liberty to make of itself what it was originally created to be. Our race identity must be preserved! This is the essential and necessary first step in the building of a vibrant, healthy nation.

To ensure a firm groundwork for the vital needs of a society the proportion of superior people must be maintained. To this aim a meritocracy system offers the

most viable alternative. A meritocracy, as a people's government, is a social, political and economic structure which functions on a pyramid principle based upon merit. In other words, each individual would be free to attain the highest level of his natural abilities and talents, unhindered by class, caste, age or political or religious persuasion. It is to the greatest positive advantage of both the individual and the society that one's best physical and mental assets be quickly recognized, encouraged, developed and utilized to maximum potential.

A meritocracy would offer infinite possibilities for those who desire the boundless with incentive and stability for all who make up its nationhood. Much has been done in the present liberal, capitalist society to consciously destroy the family value structure. That a nation should always recognize the importance of family values, that it should be a keystone around which a sound society thrives cannot be expressed enough. It is important at this time that we make conscious physical efforts and commitments to initiate deliberate alternatives for a positive change from the destructive direction in which this self-doomed world is heading. A meritocracy system of government would provide such a plan of action.

We must seriously consider the direction of our own times and that of posterity. The resurrection of a nation can only begin through an awakened folk consciousness, coupled with a unified concern for the preservation and

advancement of its people. The current world gangster governments and international exploiters have not the slightest concern whether you live or die; anyone is expendable. The only concern that the globalist cabal has for you is that their personal power and privilege are protected by your life and toil. But let us be realistic, if the existing system were to fall tomorrow, what form of government would you chose to replace it? Do you believe that it might be important to think that far ahead? Would you leave such a decision up to another band of avaricious thieves and exploiters? Perhaps you would prefer a reactionary stance, store arms and food and welcome Mad Max chaos for an undetermined amount of time and misery, waiting for a benevolent savior. Every human is the creator of his own destiny; every nation of people is as well. Far too many have lost their way on both counts. Forming a new government will take a complete revolution of values from today's distorted way of thinking. Whether we are in iron chains or velvet chains, man must break all chains and liberate himself from the gutless conformity which has numbed his noble spirit. For those who are driven with concern for the future and the shaping of the destiny of their people, there are but two ways in which to conduct one's life. The first is to comprehend the essential importance of the goal and to fully commit oneself to the inevitable struggle, that is, to affirm one's will in doing that which must be done against all odds, and to then do that





which is necessary to attain the goal. Life is a battle, and to fight that battle heroically and well is the great purpose of every man's existence who is worthy and fit to live at all. If you wish to continue marking time until old age in the grey suffocating twilight of a dying world, devoid of obtainable dreams, then simply discard this writing and continue sleeping. If you need more incentive, look deep into the clear, hopeful, happy eyes of a child, think about the world you are leaving him and remember that life's length is not measured by its hours and days, but by that which we have done therein for our own nation and kind. A useless life is short if it lasts a century; but that of Alexander was as long as the life of an oak, though he died at thirty-two.



Any man who has the brains to think and the nerve to act for the benefit of the people of the country is considered a radical by those who are content with stagnation and will to endure disaster.

—WILLIAM RANDOLPH HEARST

To be a rebel in view of contemporary society does not in itself lower the value of a man.

There are even cases in which one might have to honor a rebel because he finds something in our society against which war ought to be waged—he awakens us from our slumber.

—FRIEDRICH NIETZSCHE

MIND

EXPANSION OF CONSCIOUSNESS

The expansion of consciousness is a main theme of history. Nothing has greater significance than the development and exercise of the combined mental powers of intellect and imagination, the two signature prizes of man's greatness. Through these gifts, which are further nourished by our indigenous God-archetypes, is created a means by which man is able to awaken to a divinity which flows within him.

Mind-power pervades all space, is imminent in all things and manifests in an infinite variety of forms, degrees and phases. Mind-power is an actual living force; it is a force which animates all living things to move and act. The universe itself is not half-dead, but all-alive. Matter, force and mind are three aspects of one reality. This one reality is the existing cause of all manifestation through the universe. The microscopic cell, a minute speck of matter that is to become man, holds the promise and germ of mind. Mind-power is like any other great, natural force, it is beyond good and evil. It is neither good nor evil,



TEMPLE OF WOTAN

but may be used for either. This is true of electricity, steam, explosives and every other natural force.

Man-the-thinker is clothed in the body composed of innumerable combinations of subtle matter of the mental plane, this body being more or less refined in its functions, according to the stage of intellectual development at which man himself has arrived. A mental thought-form is a living entity of intense activity, animated by the one idea that generated it. If made of the finer kinds of matter, it will be of great power and energy, and may be used as a most potent agent when directed by a strong and steady will.

As we think, so we are. What we think we do, we can do! Each man travels through space, enclosed within a case of his own building, surrounded by a mass of the forms created by his habitual thoughts. Each thought has its consequence in the unseen world. The wise man, knowing this, orders his life accordingly. This he does, not just around his own self, but around family, friends, his race and the extended world about him.

To a large degree we have become complacent in the conception that our minds are isolated in our brains and have no means of communication with other minds except through the senses. Such perception has become almost the dogma of the narrow-minded materialist. It is an undisputed fact to anyone of occult knowledge that mind can indeed contact mind without the aid of any physical sense. Materialistic logic is of the opinion that man is primarily a





body with mind as a by-product; yet it is this by-product which knows the body and all the theories about the body. And here we find ourselves abruptly confronted with a most peculiar paradox.

Mind in itself is not located anywhere, for it cannot be contained by space or limited by time. Yet, manifestation implies limitation. And it is within the bounds of organized forms that mind achieves definition and expression. Thoughts cannot rise higher than their source, anymore than water can rise to a level higher than the reservoir from which it flows. Thoughts and ideas are realities, for they affect individuals and the whole of humanity, yet no one has ever seen a thought. Understanding, sympathy, love, hatred are all potent powers that cause men to act for weal or woe, yet they are invisible.

Three general principles underlie the production of all thought-forms:

- 1) Quality of thought determines color (aura).
- 2) Nature of thought determines form.
- 3) Definiteness of thought determines clearness of outline.

Wotan is supreme among the Aryan Gods, not because of his physical prowess, as Thor is known to be the stronger of the two. It is his strength of mind that defines him supreme among the Gods. A race is sustained not by the indomitable will of its heroes and leaders alone, but by

the supreme minds of its scientists, artists and spiritual teachers, whose task is to ever refine and define the powers of mind and thought. It is their task to mold thought forms into reality. It is the heroes' and leaders' task to put materialized thought into action.

To-day there is a wide measure of agreement which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-technical reality; the universe begins to look more like a great thought than like a great machine.

—SIR JAMES JEANS

For the mind to function at its peak potential it is important that the body which houses and nourishes it stay strong and healthy, regardless of age. Apollonius of Tyana was one of the greatest of Aryan sages. In spite of his extremely ascetic life, he was a man of strong physique. It had been noted that even when he had reached the ripe age of four-score years, he was sound and healthy in every limb and organ, upright and perfectly formed.

As the wheel of life turns, the intermeshing gears of our physical existence can keep us chained to an alternating ebb and flow of its changing cycles and fortunes.

With the speed and ease of today's knowledge access and the variety of knowledge available, the mind can



easily become overwhelmed. For the most part all this existing knowledge adds up to a whole lot of nothing if it is not selectively consumed and channeled intelligently. It is man's choice alone, as individual or race, whether he evolves mentally or devolves. Our present knowledge is based on sense perception, like children. If we wish to acquire the right kind of knowledge, we must change ourselves. With a development of our mind and being we can attain higher states of consciousness. Change of knowledge comes from change of being. Knowledge in and of itself is nothing. We must first have self-knowledge, and with the help of self-knowledge we shall learn how to change and elevate our lives to higher levels. To find ourselves we must think for ourselves. The unexamined life is not worth living. In reality very little is known about the mind, or even considered. It is all which man permanently is, his inward being, his divine energy, his immortal thought, his boundless capacity, his infinite aspiration—and nevertheless, few value it for what it is worth.

*The evolution of the thinking capacity in man
and his individual chance to control his destiny by it
depends upon the ratio between
his awareness and his pre-aware consciousness.*

*Through this measure his intellect evolves,
acting indirectly within its womb of consciousness
in its true function as a spiritual seed.*

—BIKA REED



The indigenous religions and mythologies help man to accept himself and his life condition, rather than falling prey to the infirmities of his own, short life experience. All of this is of positive advantage to man. Religion is that mental state which enables man to apprehend the infinite under different names, and the science of religion is the attempt to retrace the development of the names given to the Gods. The mystic path has the simplest morality possible. Whatever helps us to awaken is right; whatever keeps us hypnotized is wrong. Religion must always serve as a tool—not as a jailer. Likewise, our minds are no different. All the universe is thought, and it is man's greatest challenge to select his own thoughts wisely and follow an intelligent discipline that will best benefit himself, his race and culture and the world in which we live.



*Many times man lives and dies
Between his two eternities,
That of race and that of soul,
And ancient Ireland knew it all.
Whether man die in his bed
Or the rifle knocks him dead,
A brief parting from those dear
Is the worst man has to fear.
Though grave-diggers' toil is long,
Sharp their spades, their muscles strong,
They but thrust their buried men
Back in the human mind again.* —WM. B. YEATS

MYSTERY OF THE BLOOD

GENETIC MEMORY

Every race carries a certain record of super-physical and subjective phenomena through its blood stream, and it is these memories which manifest our race mythos and ancient origins. Through genetic memory we carry the entire lineage of former civilizations, gods, demigods, heroes and patriarchs. These entities, no matter how distant, cannot be forgotten; they are locked within the blood record—the subconscious mind.

As the blood reveals our past it, also, reveals our future, for within it are set up the vibrations and patterns by which the future estate of the race is to be determined. Blood has long been referred to as “the river of life,” coursing endlessly through the veins and arteries of our bodies and passed on to our children. But more than that, it is the vehicle of ethnic continuity, our consciousness and our natural salvation.

The race is the foundation of every great culture, and likewise, the blood is the foundation of every great race. Thus, in the unmixed blood is expressed the essential



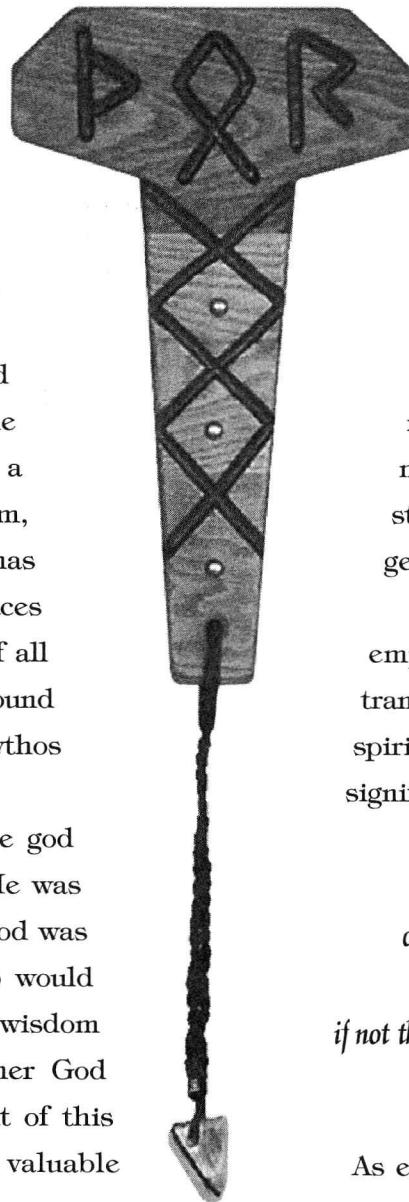
power of our ancestral being, which fortifies the character and essence of our present and potential being. The very blood which we possess today in our bodies is the undying, life liquid of countless centuries of history, the great arcanum of life.

The mystery of the blood is seven fold, for this subtle fluid consists of seven distinct agents, as yet known only partly to science.

Since the earliest of times man has had an ongoing fascination with the mystery of the blood. Along with this intrigue has resulted a wide practice of religious and occult mysticism, ritual and sacrifice. The mystery of the blood has been a popular subject for folklore among all races worldwide. As we trace back to the origins of all existing mythologies, there are always to be found many profound truths from which the mythos evolves.

In the ancient Teutonic mythology the god Kvasir was renowned for his high wisdom. He was later murdered by clever dwarves and his blood was drained and mixed with honey. Anyone who would drink the precious mead would gain the great wisdom and poetic art of Kvasir. The Aryan Allfather God Wotan would later trick the evil dwarves out of this blood mead and secure for himself the valuable

knowledge therein contained.



The idea that the blood of each living individual contains memory might seem absurd to many today, however cases are on record where persons receiving blood transfusions have for a time retained dim memories of episodes in the life of the individual from whom the blood was derived. Blood is an important element in our genetic make-up and genetic memory. Memory and myth are inseparable. According to Dante memory can form the past into any myth, any story, any hope. It was Dante's belief that our genetic memory can lead us to God via myth.

The importance of myth cannot be overemphasized. The myth is a behavior of transcendence, a vital necessity for physical and spiritual survival, and provides a fixed spot and significance in an otherwise chaotic universe.

*What does our great historical hunger signify,
our clutching about us of countless other cultures,
our consuming desire for knowledge,
if not the loss of myth, of a mythic home, the mythic womb?*

—FRIEDRICH NIETZSCHE

As each race is bound in a natural unity by blood,



there are times when a further emphasis is required, such as a "blood brotherhood." This practice is demonstrated when two people or several mix their blood by ceremonial means. From that point in which the pact is made they are regarded as "brothers by blood." But the origin of this custom lies deeper. In ancient times it was a mystical process for establishing a connection between astral bodies. When man experiences an illumination from beyond the mundane, physical world it is not purely a spiritual or mental process, if by spiritual or mental one means something non-physical. The enlightenment is a physiological process. Something happens in the blood. Something goes on in the brain. Something alters cell function and cell structure, and the "something" that does all this is light, radiant energy which emanates to all life forms on this planet from the sun's rays. In the mystery teachings the sun is often referred to as the door of the world.

Our blood is that which is manifest in the ascending scale of the evolution of forms. The virtual life of man is in the blood. It may further be stated that the very seat of life originates from the heart itself. In the temple of the body our heart is the holy of holies and maintains preeminence over all existing members of the body, not to exclude the brain, and that the supreme power over our whole life is entrusted to it. Even if the head is severed from the body, the heart can continue beating for up to 30

minutes. It is the first spot that lives in the foetus and the last that dies.

The eminent German philosopher Alfred Rosenberg after the advent of World War I stated:

That mythos of the blood for which the heroes die was renewed, deepened, comprehended and experienced in its most profound ramifications. Today, this inner voice demands fulfillment of the mythos of the blood, and the mythos of the soul, race and ego, folk and personality, blood and honor. These virtues must triumph alone and uncompromisingly. They must carry and determine the whole of life.

Nothing in our life is static, all that moves and motivates us has within it some urge to push on, to create something different, more defined, a striving for perfection. This invulnerable urge in man knows not time. It is the beat and rhythm of life itself that resides in the heart and blood of the race, as ancient as it is new. The will to live is biological, but the will to be in some way is stronger than instinct. It is that divine ingredient that builds nations and cultures, that links man to his gods and the gods to the Absolute. The microcosm within man reaches out to the macrocosm of the universe. It is this mystery of the blood that impels an eternal train of thought and action, the instinctive molds, as it were, into which the very consciousness of a society flows.



PILLARS OF WISDOM

FOLK MYTHOS

All the world is a laboratory of experimentation—every stick and stone preaches a sermon—every living thing teaches a lesson. To many, mythology was long thought to be nothing more than a mere collection of folkish fairy tales from the minds of wise old story tellers. Whole civilizations and cultures such as Atlantis, Lemura, Minoan Crete and the even less distant Troy were brushed off by dim sighted historians as fable.

Archaeologists today have unearthed and exposed to the world the reality of these nearly forgotten empires, and there are undoubtedly many that we may never know. With the technical advantages of NASA satellites, ancient stone roads, temples and even pyramids can now be seen on the ocean floor. A fascinating world of discovery through today's state of the art technology is beginning to unravel new understanding of ancient mysteries.

As children we grew up hearing many tales of

human giants and to sincerely speculate that such a race at one time existed was long considered a child's folly. Archeological digs, however, prove otherwise. There has been evidence of human skeletons up to twelve feet in length discovered in places such as the Isle of Crete and the British Isles. Christopher Chippindale, curator in the Cambridge University Museum of Archaeology states in his book STONEHENGE COMPLETE that at times, under various hillocks and monticules in England, one can find evidence of giant bones and that he personally has found a bone of a giant of an estimated 12 feet in length. The race of human giants no longer roams about our planet, nor do the dinosaurs. With an earth life stretching over billions of years, we can only imagine what other life forms have come and gone.

In Louisiana signs of human civilization have been found in earth strata beneath that of the dinosaur age. Not only does this mean that civilized man pre-existed the dinosaur age, but that the American continent was once a host to long forgotten civilizations of Aryan man, as the many new findings reveal. It is a reputable theory that the continent of Atlantis was once situated between America and Europe, likely connecting the two now separate land masses. There has been an abundance of ancient underwater ruins and artifacts discovered along the east coast of America and the western coast of Europe to support this claim. In the lower Mississippi valley pavements and

cisterns of brick have been found seventy feet below the earth's surface. In the state of Illinois an artesian well auger boring into the earth brought up copper jewelry, iron hatchets and engraved rolled coins from a level one hundred fourteen feet deep. With this one find alone we are standing face to face with a civilization that perhaps even predates Atlantis—so old, in fact, that man will not willingly dare to put it into figures. In the words of the honorable scholar Ignatius Donnelly: "How petty, how almost insignificant, how school-boy like are our historians, with their little rolls of parchment under their arms, containing their lists of English, Roman, Egyptian, and Assyrian Kings and Queens, in the presence of such stupendous facts as these!"

The unbiased, open-minded researcher can find ample signs of extra-terrestrial visitation upon this planet, evidenced in most every major civilization. The increased sightings in the latter half of the twentieth century and credible evidence only further lend to confirm that we are not alone in the incomprehensible vastness of space. While the world has made rapid progress in science and industry, it can claim very little spiritual growth in thousands of years.

The ancient mystery schools taught that there are two kinds of men: those who are awake and those who are asleep. The majority of humankind have constructed their own narrow coffins of limitation through egoism,



selfishness, materialism and the blind faith of religions and the system's institutions. To the sleeping masses life carries on routinely as a futile struggle against the inevitable, while the grave becomes a closing episode. To phrase it concisely, 'life' is the realization of life, and 'death' is the lack of that realization. There is no question that our distant forefathers had evolved higher spiritually and lived much closer to nature than we find ourselves today. The mindless have never lived. Life is more than animated existence. Every race must pursue its own indigenous, spiritual quest, as it must, also, pursue and perfect the qualities of its species.

At some point we have been set adrift from our natural senses. For Aryan man it was when he accepted the anti-nature doctrines of the alien creed of Christianity. The dawn of the materialistic-industrial age was the final blow. By the later decades of the 20th century Aryan man was seeking to regain spiritual awareness through a variety of Eastern religions, but for the most part this was a passing trend of the times and unsuited for the true Aryan spirit. The 1990's brought with it an exciting rebirth of Celtic and Teutonic spiritualism in the forms of diverse European Paganism, Druidism and Wotanism.

Man must never be without knowledge of his origin and the purpose of his existence. Those who stray too long from the roots of their kind will eventually become spiritually and ethnically bankrupt and disoriented from

life's purpose. The single most pervasive reason that the Christian religion survived as long as it has thus far was that it absorbed and incorporated much of the pre-existing Aryan pagan customs and re-packaged the ancient mystery school teachings, thus making it palatable to Aryan kind.

It might be asked why we continually reject those original, sublime truths of our own pagan, spiritual mythos, proffered to us out of the past? Why do we turn our backs on the true gods of our folk and those splendid doctrines of profound ancestral wisdom, declaring only the present to be real, and the past but idle superstition? Do we seriously believe that we are smarter now than in ancient times?

If we study the history of vanished Aryan civilizations we can easily discern the cause of their destruction. When a nation ceases to serve the spiritual and ethnic needs of its species it has already begun to die. When a cause departs from natural law that cause has already failed. Man will always lose when he tips the balance of nature's perfection and ignores the life law of biological determinance. The spiritual unity and genetic cultivation of a race is its strength, and through such a strength all things are possible.

There is ample evidence that in classical times enlightened individuals joined together in sacred pursuits in gnostic organizations which powerfully influenced nations. The true workings of these groups were secret for two obvious reasons:



1) Not everyone is willing to try hard to live out what he knows, as did the gnostic brotherhoods, and not everyone has the same capacity for enlightenment.

2) Tyranny, slavery, illiteracy and other features were quite as antithetic to any opposite political and social expression of spirituality as are the stark ignorance and the dark physicalism of our own times, which is no less hostile to absolute altruism.

Most people are unable to throw off established ideas and beliefs to which all of us are subjected during a lifetime. Those who have been able to respond to our ageless Aryan wisdom have experienced a transformation into more vital, confident and effective living.

It is our indigenous mythos which answers the fundamental need of the Aryan mind, and to grasp this fact we do not need artificially to invent the idea of primitive thought. Everything in us that is not transfused by rational knowledge belongs to our folk myth, which is the spontaneous defense of the human mind faced with an unintelligible or hostile world.

Our search for security and endurance is really the search for higher being, yet higher being must not be sought for, but realized. With the help of myth many people resolve a thousand and one everyday problems, and attain moral equilibrium and wisdom. The greatest civilizations and cultures of all time were built with the implicit belief and understanding of their own folk mythos.

PROMETHEUS BOUND

PURPOSE & TASK

Man learns slowly by trial and error that no gain in the material world can match even the smallest awareness of mystical consciousness. All growth proceeds slowly and inexorably. Any attempt to force physical growth beyond its ordained limits inevitably results in disaster. Similarly, any attempt to accelerate spiritual growth must fail. The word growth indicates movement, action, production and development. But what does growth mean pertaining to man? Does it mean having more money and expensive toys than your neighbors? A bigger house? A body like Hercules? A bigger nation and industry than other countries? More bombs, perhaps? We think of growth as the essence of life. As infants we are born and grow to be adults. But when this physical growth is over, what then? Let's bring this question to its unequivocal conclusion. As far as mankind is concerned, the only growth of any significance is the development of our own spiritual self, as





individuals and as a people, the subconscious mind and the collective mind. Man must clearly understand that this is a crucial element in the development or evolution of being.

The purpose of this writing is an attempt to awaken the long-suppressed ancestral spirit, will and determination of Aryan man and woman. You are the repository of infinite possibilities. How much you can absorb will depend on you. You alone are the measure of your own free will. How far you can travel and accomplish, only you can decide.

Consider these facts. For the very first time in history your race is facing the very real possibility of cultural obliteration and total extinction. Not only has the Aryan birthrate dwindled alarmingly, but the steadily increasing forced integration, immigration and miscegenation is generating an equal, if not speedier, course toward the total demise of Aryankind. Do not insult your own intelligence by saying this is not so. Do not fool yourself by thinking this is not a crucial problem. And do not insult those courageous ancestors who died to preserve your future by saying you don't care! The long-enduring and seemingly invincible Aryan race, builders of the mightiest civilizations on earth, possessors of god-like creativity that built the Wonders of the World, find themselves dwindled, divided, apathetic and persecuted by their own blood kin. Like the Titan Prometheus, condemned for bringing divine gifts to the world, our reward has become our fetters. Chained are we

now to the rock of our misplaced compassion, with our enemies gnawing at our vital organs. But, it is not other races who forged our chains, it is we ourselves who fashion our own demise. We have let ourselves become outcasts in our nations and governments. As a race we are dying, but it is not because we have any less capacity for intelligence than our predecessors, less strong or less warriorlike. It is because our spirit is dying. We have abandoned our true ethnic gods, searching for spirituality and meaning to life in all the wrong places. If you prefer blindness, keep your eyes closed. If you prefer deafness, keep your ears closed. But if you are wise, you will open the windows of your ethnic spiritual soul, so that you can become aware of the mighty and vast power that is the will of Wotan, which can strengthen and encourage you and awaken your fullest potential in both the physical and spiritual realms.

Christian churches are full of Aryan folk who mouth alien religious doctrine which they scarcely understand, and in their hearts they do not believe, praising gods and heroes who are not their own. They repeat the outdated passages and the worn out prayers that have long lost their meaning and which deny all reason, logic and natural instinct. True religion is the living of life and the understanding of Nature's laws, man and the universe. True prayer is something that comes involuntarily from the heart. It is not what a man designates himself that matters, it is what he does. Specification is for insects. In

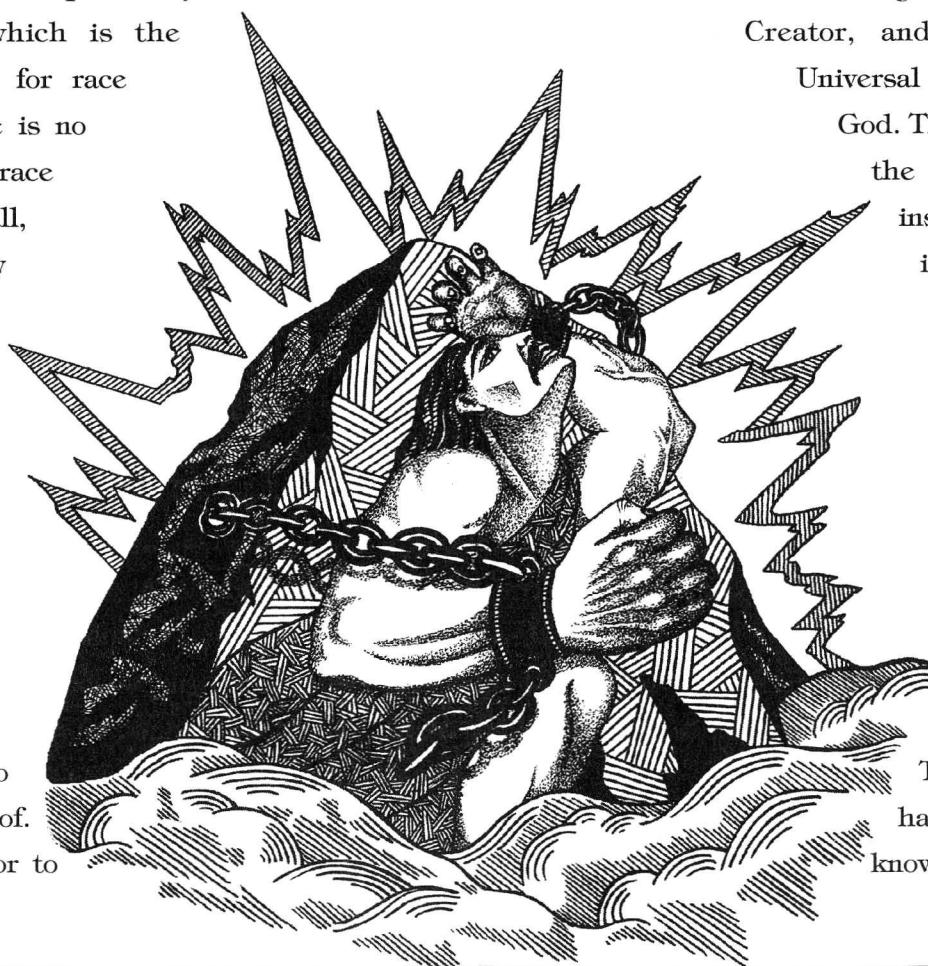


that hypnotic, herd-like scramble for materialism and prestige, we rob ourselves of the most precious of gifts, the power of thought. There is an old saying that if a man believes in hell, he is already there. The word "hell" comes from the Anglo-Saxon word "helan," to conceal. Therefore, the derivative noun "hell," meant simply a place of concealment, or the grave. Aryankind has created its own hell by impeding the indigenous spirituality and biological determinance which is the keymost fortifying element for race survival. Without this there is no heritage; there is no culture, race or nation. But, worst of all, there is no blood bound unity and collective consciousness upon which a healthy people draws its strength and purpose.

Like a sun's ray, concentrated by a burning glass, able to generate a high degree of heat, so man's mental and physical energies, when properly focused, give expression to potencies never dreamed of. Before we can ever endeavor to

build a folkish awareness, we must first tackle that which constitutes our own personal, individual strength. Within each of us is a dynamo of unlimited power.

Clearly, and without dispute, behind our fleshy garment man is spirit and this spirit motivates each life as a collective spirit is able to motivate an entire race of people. There is only one mover in all creation, and that mover is "thought." There is only one Creator, and that creator is the Universal subconscious mind, or God. The sub-conscious mind is the most powerful creative instrument in the universe; it spans space and time, manifests form from substance and reaches out to all knowledge. Nothing is impossible to the mind of man, for the conscious mind controls the subconscious mind, and the subconscious mind is all powerful. The subconscious mind has as its resources all the knowledge and wisdom that



there is, and all science and occultism is simply the use of the mind in which all live and move and have our being. The single function of the subconscious mind is to manifest into form or circumstance the seed of thought. If you have been looking for a magic formula to put your life on the right track, here it is:

Thought plus Conviction equals Manifestation.

The conscious mind is virtually insignificant when compared to the subconscious mind. The conscious mind remembers very little and in our short lifespan barely has learned the rudiments of thought, and is scarcely capable of dealing with its immediate surroundings. What we have is a situation of servant and master, and as startling as it may seem, the conscious mind is the master. The subconscious mind will only do exactly what the conscious mind tells it to do. However, it is not a simple matter of instructing the subconscious mind to do something for it to immediately respond. It does not function this directly, but must be programmed, that is, the conscious mind must convince the subconscious mind of its needs and desires. The relay of communication between the conscious and subconscious mind operates through a system of positive and negative prompters. There is an old saying in the martial arts that if you begin a combat with your opponent, wondering if you are going to win or lose, then you have already lost. If you harbor doubts between the conscious

and subconscious mind, then you may expect a shaky and uncertain outcome. Communication between the two must be crystal clear and executed with conviction. Further, if you allow yourself to be a product of circumstance, then each encounter with failure that you make will convince you of the reality of failure. Moreover, and without always being aware of it, you will make despair, uncertainty and unhappiness your constant companions. Do not think for a minute that circumstance makes the man, man makes the circumstance! Fill the subconscious mind with positive prompters and continually reinforce them, no matter how unpleasant your existing circumstances may be. Success is not the result of hard work, it is the result of right thinking. The Gods do not punish you; you punish yourself.

What is the purpose of life here in Midgard? To exist? Certainly not! It is the quest for illumination obtained from higher mystical knowledge, the expansion of consciousness, a constant reaching upward, outward and inward, to a oneness with both Nature and Universe through our Gods and our folk, the ever perfecting manifestation of our being.

Form is but the result of consciousness, and consciousness is but the result of thought, and thought is simply a contact and borrowing from the universal intelligence that pervades all things. Thought makes form. Matter is formed from intelligence. And more important, intelligence is in matter, in fact, intelligence is matter.



Since intelligence must be conscious, it is an indisputable fact that we are surrounded by a living universe, that there is consciousness in all things. Conception and thought are the alpha and omega of all existence, and we carry all these ingredients within our physical being. What greater privilege could one ask for? Our ancient ancestors recognized these potentialities and used them to construct wonders beyond comprehension. To possess such magnificent resources and choose to live a non-productive, uninspired life, ruled by circumstance, is something short of abominable.

*The Gods sell to us all good things
in exchange for effort.*

—HERODOTUS

Rapidly we are moving through a chaotic time space, a spinning maze of intense complexity that whirls on a fragile teetering point, exposing the delicacy of the scales of nature. The Aryan race has become like an aging champion, who after endless victories discovers a first day of vulnerability. It all seemed so easy when our opponents were standing before us, man to man, when our true Gods roared within us and we could grasp our invincibility. Now the enemy has become vague. We become doubtful, divided and spiritless. Instead of a natural, intrinsic confidence we harbor unnatural guilt, embarrassment and apology for our

former alpha-race stature. Yes, it has become a sad, if not shameful, day for Aryan man. It is not our enemies who have made us weak. No! A good enemy will galvanize a people and ultimately make them stronger; it is we, our own people, who have made us weak. We have become our worst enemy and executioner. Make no mistake about it! There is only one solution to such a critical dilemma, and that is an immediate return to that well-spring from which all great races are born, the ethnic center of our essence, which is found in our mythos and exudes our spirituality, culture and unity. If you do not believe this, then study the beginnings of every great, ancient Aryan civilization.

Some will say that we must first save the earth on which we live. Let me ask you this, what does it matter if the earth lives or dies, if we first become extinct? Who cares if our religion and culture survive us if we first become extinct? Biological determinance, the survival of the species, is the first law of Nature and from that point, everything builds upon itself in right order, brick by brick. As if devoid of our senses, we fool ourselves by concluding that we can ignore the divine plan of Nature, hanging on to that time-limited, thin thread of freedom which our ancestors fought and died to preserve.

If you are studying Wotanism for academic interests or entertainment, it would be better that you stop now and turn to logarithmic tables, higher calculus or play on the computer internet. It is only your immortal, reaching



ancestral spirit that will find food here. And unless you can comprehend the extreme urgency of the moment, your true life-quest and purpose on this planet, then the answers will pass you by, leaving you once again in the directionless void of limitless space, darkness and ignorance.

What man concludes, God knows. What God knows, God creates. What God creates, man perceives. What man perceives, he believes to be outside himself, existing in the world around him. But the truth is, it exists within him, for it exists in Universal Mind and all of this mind is within man when his consciousness has expanded to comprehend it.

How do we reconcile a world that is absolutely indifferent to our racial imperative and our every ethic? The answer is quite simple: We cannot! Let us then perceive the purposes of our tasks and manner in which solutions can be performed, concluded and problems absolved. It is incumbent upon us by Nature's Law, "the survival of the species" and the will of our Gods to fulfill the destiny that only we alone can and must fulfill. The first step toward awakening and manifesting our being is to understand the workings of the conscious and subconscious mind, and to apply this higher understanding and power to the greater good of our folk. Remain open to your Gods; they are your light and are here to guide you. Born are you from them and they from you—they will not fail you.

RELIGION

THE GOOD—THE BAD—THE UGLY

*Christianity has emptied Valhalla,
felled the sacred groves, extirpated the national image
as a shameful superstition,
as a devilish poison, and given us instead
the imagery of a nation
whose climate, laws, culture and interests
are strange to us, and whose history
has no connection whatever to our own.*

*A David or a Solomon lives in our popular imagination,
but our own country's heroes
slumber in learned history books.*

—GEORGE WILHELM FRIEDRICH HEGEL

T_{here} is no religion more effective than one which is born of its own people, that which molds and cultivates the character of a definitive race, while ensuring the higher progressive development of its nationhood, concordant with Nature's laws. All human progress springs from the repeated effort of the soul of man to give



expression to those primeval spiritual ideas that were implanted deep within the genetic memory of each race when it first found its identity upon the earth. The old religion of Western culture was in direct descent of the sun and Nature worship of the primitive, undivided Aryan family. These indigenous, pre-Christian (pagan) religions produced numerous spiritual archetypes from which evolved a common, heroic folk-mythos, value system, gnostic wisdom and ethnic traditions spanning the entire, grand backdrop of man's life drama.

A religion aids us in our spiritual development as it strengthens social cohesiveness, a process through which man and race alike find a focus towards completion amid the cosmos and chaos of a vast and uncertain physical world.

Religion helps man to accept himself and his life condition, rather than falling prey to the infirmities of the existing world, thus providing the necessary influences and the active mental development of a progressive race and heritage. C.G. Jung states, in essence, that human beings have a religious need, but that this need is not for religious belief, but rather for religious experience. Religious experience is a psychic event which tends toward the integration of the soul and thus represents the functioning of the psyche as a whole. Religion is the acknowledgment of the higher realities that consciousness fails to recognize, and if carried to its full psychological fruition, it brings

about the inner unity and wholeness of the human being.

Our beliefs guide our desires and shape our actions. The short life of man may be observed as a high wire act, and a large enough deviation to either side of Nature's eternal laws can very likely send man plummeting to certain misfortune and disaster. The pathway to truth is indeed "straight and narrow," but it is the only path that will lead us surely to our highest potentialities. Man's unique gift, above all other living creatures, is his ability to direct his personal life path as he sees fit, and to a limited degree, form the world around him according to his ideas. Unlike any other creature we possess the seemingly god-like powers to explore distant worlds beyond the confines of the planet which we inhabit. This divine gift is the creative and multi-faceted human mind, and not unlike a religion, it can be our salvation or ultimate destruction. Not only do we have the power to take our own life, but through technological means, the whole world as well. Already rivers of blood, torture and needless oppression have been the result of man's unbridled, narrow-minded thinking and equally narrow-minded religions.

*Freedom makes for more and greater freedom, while subservience to the blind law of a blind demiurge creates further slavery.
One cannot free oneself by bowing to the yoke, but by breaking it.*

—C.G. JUNG



Holy Book of the Aryan Tribes



Any religion which functions on the premise of fear is not a sound religion, it is a deceitful, sham religion. As Virgil once stated, "We make our destiny by our choice of the Gods."

Science has served to help us get over the many abject fears and uncertainties that man has endured for many generations. Science can teach us and produce many comforts and advancements, but it is not an end in itself, nor will it ever fill our spiritual needs. It has been said that science can explain nearly everything except the scientist himself. Man thinks, but knows not wherewith he thinks. He aspires, yet he knows not wherewith he aspires. He lives, yet he knows not wherewith he lives. He is here upon the earth, yet he knows not whence he came, how he came, why Nature should precipitate him into such a state or whither he is going at the expiration of his mortal stand. How unfortunate, then, is the lot of this poor animal, whose learning can but reveal to him how much there is he does not know!

So long as science, religion and philosophy find no common ground, human effort can never be coordinated to the perfection and needs of a sound society. It may be that, as three dimensional beings, we are incapable of ever totally comprehending the God Absolute, or for that matter our own reason for being. But, we are very much capable of comprehending those folk God archetypes which stir in the blood and course the channels of our conscious and

collective subconscious mind. All the Aryan pantheons, be they Teutonic, Celtic, Slavic or the Greco-Roman Gods and heroes, are of vital importance to our ongoing development and nationhood.

The original creator God of the Aryans was known among all the Indo-European nations (c. 4,000-2,000 B.C.E.). His first name was Dyaus Pitar (Divine Father), which is the same as the Greek Zeus Pater, the Latin Jupiter or Deus, the early German Tiw or Ziu and Norse Tyr, later to be succeeded by the Teutonic God Wotan, who remains the consistent patriarchal archetype through Western history. The entire pantheon of our pagan Gods and Goddesses, which are older than any religious scriptures and more basic than any scientific principles, make the divine truths and life mysteries comprehensible.

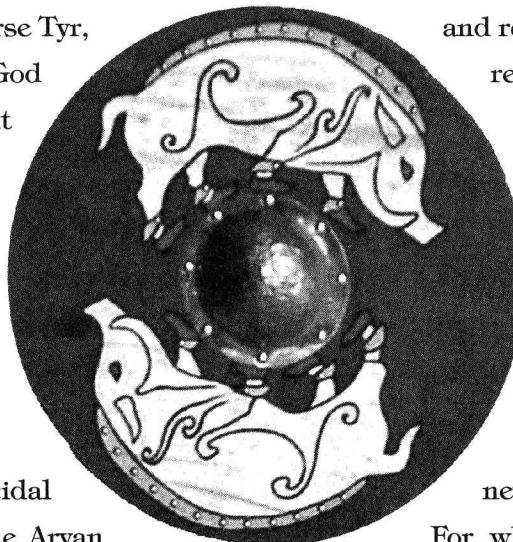
Perhaps the most singular, suicidal mind disease to ever infect and erode the Aryan thought process has been the infusion of the alien religions, most particularly Judeo-Christianity with its many variants. For the first time in the history of all ages a crumbling civilization is capable of discerning the causes of its decay. For the first time it has at its disposal the collective reasoning strength of science, coupled with the reemergence of its true, spiritual, religious origins. A sound

and wholesome world needs knowledge, truth, strength and courage, not fear, ignorance, suppression, meekness and humility. These pathetic and opposing tendencies are unnatural by the standards of the true Aryan spirit. Through Christianity irrationality deified the will to absurdity sanctified.

A race is sustained, not only by the superior minds of its scientists, but, also, by the great spiritual teachers and religious, ethnic customs. One of the bane's of religious and cultural progress has been the inter-locking power of stupidity below and the lust for power above which paralyzes the efforts of free-thinking, rational men. Knowledge of self means knowledge of consciousness, which is the home of both pagan Gods and scientific concepts. Both the scientist and pagan often share the same mantel as free-thinkers. It has never been an easy road for either of the two.

For who has suffered more under the yoke of Christian oppression for close to 1,000 years? What was their crime? That they sought truth over ignorance, freedom over slavery, advancement over stagnation or our own Aryan race heritage over alien creeds?

American Negroes zealously emphasize the rigors of 200 years of slavery in this country, as if only they alone had ever been enslaved. Jews rant hysterically and



endlessly about an alleged holocaust. Yet, if one is to understand horror and suffering in the full sense of the word, then we must comprehend what the free-thinking, Aryan pagans, alchemists and scientists suffered under the Christian pogroms and the Inquisition. This was a deliberate, religious slaughter of innocents, unparalleled in the Western world, a darkness which reigned for a millennium.

With the close of the 20th century it is clear that we are reaching a turning point beyond which we dare no longer submit to the rigidity of Christian dogma.

The very worst despots of the earth have not been more greedy than the 'representatives' of the man whose kingdom was not of this world.

—ALFRED ROSENBERG

Foreign religion that does not share our own common history, heroes and customs will never serve the vital interests of our folk. It is, also, necessary to point out that there is a singular problem within all religions in general. The ancient, sacred writings contain considerable power of themselves through the spiritual content and potency of direct speech. Those who wield the words often have a tendency to use that power for their own personal aggrandizement and prestige over their adherents. Churches may owe their origin to the founding teachers,

but these teachers have seldom had much influence upon the churches which they founded, whereas, churches have had enormous dominating influence upon the communities in which they flourished. Most of the great founding spiritual teachers of olden times would be appalled at what their original work has become.

Life is lost at finding itself alone. If ever there were a preeminent birth of tragedy, it was when Aryan man turned his back on the indigenous Gods of his race. On that day he sacrificed the very roots of his being, ushering in the labyrinth of his own descent. The Western world has had more than enough of pseudo religions, haughty priesthood and churchianity. The man who seeks spiritual contentment in such a self-deceiving folly is like the man who never leaves the domestic circle for fear that he might not be accepted on his own, that his word might not be law, or perhaps the unnatural fear of being eternally damned. It is the work of a higher culture that lives in accordance with Nature's laws, which are more than just laws alone, they are life necessities. Not only should every individual develop spiritually through the ages, but the life of the race must manifest upwardly as well.

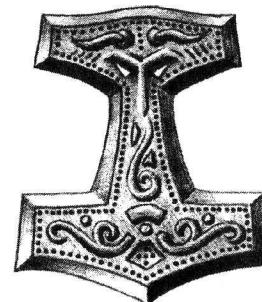
The history of the world has never been known as the theatre of happiness and never will be. Life is a harsh and often brutal testing ground of diverse and opposing forces. It is to the greater advantage of man to comprehend the whole universe as one commonwealth of which both the



Gods and man are members. Thought possesses all things, but this does not make the world around us unreal. Our Gods are more real by far than the biological body which briefly houses our spirit. In fact, there is no human being of any race who, if he truly follows the celestial guidance of his ethnic folk archetypes, cannot attain the highest conceivable fulfillment.

Experience has repeatedly confirmed that well-known maxim of Sir Francis Bacon that, "A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion." The folkish Aryan religions can only be better or worse to the practitioners, never true or false. As Aryan man finds his way back to the Gods of his origin, he shall then be able to draw from within the secret of their wisdom and inspiration and the all-embracing strength of their immortality. The anthropologist E. E. Evans Pritchard summed religion up in these few, short words:

Religion is what religion does.



RHEA KYBELE

THE ASTRAL LIGHT

The spirit of God, the Cosmic creative energy, in order to objectify itself, needs a material medium through which to manifest, in the same way that any force requires a medium or a material substance through which it can work and manifest.

In the ancient Mystery Schools there was attributed to the moon a certain measure of power to magnetize the soul for earthly incarnation and to demagnetize it for its astral abode. In a general way, these assertions, to which initiates attached a meaning that was once real and symbolic, signified that the soul must pass through an intermediary stage of purification and free itself from the impurities of earth before continuing its journey.

The non-corporeal (or astral) body, though far finer and more perfect than the earthly one, is not immortal as



is the monad which it contains. It changes and becomes purified according to its different environments. The spirit is perpetually molding and transforming it into its own image; it never leaves it however, though it disrobes itself of it by degrees. It is constantly clothing itself with more ethereal substances. This was one of the teachings of Pythagoras, who could not accept the idea of abstract, spiritual entity, the formless monad. Spirit in itself, whether in the far-reaching universe or on earth, must have an organ; that organ is the living soul, whether bestial or sublime, obscure or radiant, retaining, however, the human form, the image of God.

Though invisible, most people today accept the reality of electricity, magnetism and gravity. Still there are those who have difficulty comprehending the spirit world around us. The invisible plane of human existence offers the greatest challenge and the greatest hope for all mankind.

A doctor whose professed views on life were on a strictly material plane was noted to make the comment, "I have cut many a body open, and I have never found a soul." To which it may be answered, "Undoubtedly true, but while you were dissecting a brain, did you ever find a thought?"

Of the four elements which the constellations of all beings are formed, Earth represents the solid state, Water—the liquid state, Air—the gaseous state, and Fire—the imponderable state. The fifth, the etheric element,

*As our body is a part of the universe,
our soul is part of the soul of the universe.*

—PLATO





represents a state of matter so fine and vivid that it is no longer atomic and possesses the property of universal penetration. It is the original cosmic fluid, the astral light or soul of the world. The great sage Pythagoras used an already ancient word in his time to describe this element, the "Rhea Kybele." (This may well be derived from the Phrygian Goddess Cybele.) Esoterically, this word means "the rolling astral light—the divine spouse of universal fire," or "of the creative spirit which, becoming concentrated in the solar systems, attracts the immaterial essences of beings, seizes them and forces them into the whirl of lives."

Thus, in the astral light the past of the worlds trembles in vague images, and the future is there, also, with the living souls inevitably destined to descend into flesh. This is the meaning of the "veil of Isis" and the "mantle of Cybele" into which all beings are woven. Further, this universal medium, this astral light, is a phenomenon of vision and ecstasy. It is at once the vehicle which transmits the movements of thought, and the living mirror in which the soul contemplates the images of the material and spiritual world.

The Rhea Kybele reigns everywhere—it is the mighty soul of the world, the vibrating and plastic substance which the breath of the creative spirit uses at will. It is the very ether that serves to cement together all of the worlds, the mediator between the invisible and the

visible, between spirit and matter, between the within and the without of the universe. Serving as substance to the astral body of the soul, it is likewise a garment of light which the spirit is ever weaving for itself. The fluid becomes transformed, it rarefies or densifies according to the souls it clothes or worlds it envelopes. Not only does it embody spirit and spiritualized matter in its living bosom, it reflects in a perpetual mirage both things and the thoughts and the wills of mankind. In the ancient pagan Mystery Schools, from which the Christian bible borrowed heavily, it is revealed in John 1:10, "The light was in the world, and the world was made by it, but the world knew it not."

Our human eye can only glimpse pure astral light in a condition of lofty ecstasy, but it is polarized in all bodies, combines with all terrestrial fluids and plays diverse roles in electricity and terrestrial and animal magnetism. Baron Karl von Reichenbach, who is well known for his theory on the Odic Force, referred to the Rhea Kybele as the "odyle fluid." In the year 1850 he released writings on the subject under the title RESEARCHES ON MAGNETISM, ELECTRICITY, HEAT, LIGHT, CRYSTALLIZATION AND CHEMICAL ATTRACTION.

For the great spirits of antiquity, the Gods were never anything more than a poetical expression of the subordinated forces of Nature, a speaking image of its inner organism; it is as symbols of cosmic and animic forces that these god-archetypes live indestructible in the



consciousness of the various races of man. This diversity of gods and forces, the initiates of thought, was dominated and penetrated by the supreme God, or pure spirit of the Absolute Monad.

The words "animic" and "animism" are derived from the Latin "anima," meaning, "breath" or "soul." The hypothesis of animism was greatly advanced by Pythagoras, and later by one of his more popular devotees, Plato.

This hypothesis demonstrates that an immaterial force animates the entire universe—the natural phenomenon that things animate and inanimate are held to possess an innate soul.

In the year 1871, a professor of Anthropology at Oxford, Sir Edward Tylor, suggested in his book PRIMITIVE CULTURE that animism was the 'minimum' definition of religion and the explanation of its origin. The earliest philosophers probably made their first step by the obvious inference that every man has two things belonging to him, namely, a life and a phantom. These two are evidently in close connexion with the body, the life is enabling it to feel and think and act, the phantom as being its image or second self; both, also, are perceived to be things separable from the body, the life as being able to go away and leave it insensible or dead, the phantom as

appearing to people at a distance from it. Tylor went on to argue that primitive man assumed that the 'life' and the 'phantom' were 'manifestations of the same soul.'

Tylor described the anima, or soul, thusly: "It is a thin, unsubstantial human image, in its nature a sort of vapor, film, or shadow; the cause of life and thought in the individual it animates; independently possessing the personal consciousness and volition of its corporeal owner, past or present; capable of leaving the body far behind, to flash swiftly from place to place; mostly impalpable and invisible, yet, also, manifesting physical power, and especially appearing to man waking or asleep as a phantasm separate from the body of which it bears the likeness; continuing to exit and appear to men after the death of that body; able to enter into, possess, and act in the bodies of other men, of animals and even of things."

The famous Sir James Frazer, author of the classic, influential book THE GOLDEN BOUGH, was a disciple of Tylor. Frazer believed that from the earliest times the innumerable multitude of spirits, both good and otherwise, were of necessity reduced to a comparatively small number of deities; animism then became replaced by polytheism. It was believed that from this stage of the worship of many





gods (polytheism) that this would bring man to a finer comprehension of the one solitary deity (monotheism), the Absolute Godhead.



*Not unlike the Northern Goddess Freyja, the Phrygian Mother Goddess of Nature Cybele was, also, depicted being drawn in a chariot by cats and had a mystery cult following.
The sculpture above is from an altar dedicated to Cybele from the late third century C.E.*

What worlds have existed and have been traversed through infinite time to bring us the divine light and the light of genius throughout our history? We know not; but great lives of demi-god legend have been lived, the realms of the superman do exist. The conscience of nations is not mistaken; the prophets have not lied in calling these men "the sons of Gods." Their mission is demanded by eternal truth; they are protected by invisible legions, and the living word speaks in them!

Alexander the Great lived only to his thirty-third year and was commanding armies at the age of sixteen. A student of Aristotle, this legendary conqueror, initiated, as was also his father, Philip, into the pagan Mysteries of

Samothrace, proved himself as worthy a legend in the flesh as was Achilles of Homer's Iliad. With a mere handful of Greeks, he crossed Asia as far as India and established a world class empire. Alexander's sword typified the last flash of the golden Greece of the high God Orpheus, illuminating both East and Western worlds.

Men of such caliber have borne different names in history. They are primordial men, adepts, great initiates, sublime geniuses, who transform and metamorphose humanity. So rare are they that they may be counted upon our fingers. Providence scatters them here and there at long intervals of time, like stars in the universe. And from the universal fire of the rolling astral light, that our distant ancestors called the Rhea Kybele, will come others—great ones—to assist our people in desperate times of the ages. It may be difficult, but certainly not impossible, for carnal man to communicate with the higher, non-corporeal realms, but he must be fundamentally influenced by the great commotion of history—then the eternal truth springs forth like a flash of light. When man listens to the divine call, a new life is created in him; now he no longer feels himself alone, but in communion with his Gods and all truth, ready to proceed eternally from one verity to another. In this new life, through elevated thought and biological determinance, he then becomes one with the universal will.

He buries gold who hides truth.

—PYTHAGORAS



ROOTS OF RAGNAROK

THE AGES OF GEOLOGY

MIDGARD IS THE CRADLE
THAT ROCKS ABOVE THE ABYSS—
OUR EXISTENCE IS BUT A
BRIEF CRACK OF LIGHT BETWEEN
TWO ETERNITIES OF DARKNESS.

The great Solar-myth underlies all the ancient mythologies. It commemorates the death and resurrection of the sun. It signifies the destruction of the light by the clouds, the darkness and the eventual return of the great luminary of the world. That which was most instrumental in conforming mankind to adopt the solar based religions took place in a time long before our written history. It was a thing so terrible, so incomprehensible, pitiless and destructive, that even today its dreadful memory still lingers deep in the genetic memory of all mankind.

In the Northern European pagan religion of

Wotanism, this dreadful cataclysm is symbolized in three ominous spectres known as: the Fenris Wolf, the Midgard Serpent Jormungand and Garm the Dog. The Southern Europeans knew them as: Python and Typhaon or Cacus, which is the same as Vritra in the Indo-European sanskrit. The Christian bible referred to them as: Satan, Behemoth and Leviathan. Yet, there is simply one name to describe the most awesome monster serpent of all, "The Great Comet."

All the winged beasts breathing fire are a symbolic recollection of the comet; with its head and long tail it captures the semblance of a great serpent traversing the heavens. Modern science confirms that comets often travel in groups of two or three, as reflected in world mythologies. One thing is for sure, there is no destruction so complete to this planet and threatening to all life forms than that black moment when a great comet strikes the earth. Our planet bears the telltale scars of meteor and asteroid collisions as well. Though smaller in size, the devastation is such that one would be fortunate never to have experienced such a living nightmare.

Mankind has been an intelligent audience, watching the long, on-going developments of the cosmic drama. However, let us try to imagine the tremendous impact of a great comet striking the earth's surface at ever increasing impetuosity, carrying with it a heat that is so strong that it can melt granite rock and evaporate waters of

whole oceans. The tail of debris which follows such a great comet is incredible in its length. A passing great comet, witnessed in 1843, possessed a tail 150 million miles long; such a length would reach from the sun to the earth and have over 50 million miles of tail to spare. This debris, should it pass through our atmosphere, creates what is known as the "Drift Age," showering the earth with a heavy layer of rocks, boulders and dust. Many of the ancient legends tell of how this cosmic dust would completely blot out the sun and stars, causing darkness and gloom for long periods. The passing of time, both night and day, would become almost indistinguishable.

The ancient legends, also, describe the aftermath of the Great Comet's contact with earth thusly:

"Instead of the fair face of the world as they have known it, bright with sunlight, green with the magnificent foliage of the forest, or the gentle verdure of the plain, they go forth upon a wasted, and unknown land, covered with oceans of mud and stones; the very face of the country changed—lakes, rivers, hills, all swept away and lost. They wander, breathing a foul and sickening atmosphere, under the shadow of an awful darkness, a darkness which knows no morning, no stars, no moon, a darkness palpable and visible, lighted only by electrical discharges from the abyss of clouds, with such roars of thunder, which we in this day of harmonious Nature, can form no conception of. It is, indeed, 'chaos and ancient night.' All the forces of nature are there, but disorderly, destructive, battling against each other and multiplied a

thousand-fold in power; the winds are cyclones, magnetism is gigantic, electricity is appalling. The world is more desolate than the caves from which they have escaped. The forests are gone; the fruit-trees are swept away; the beasts of the chase have perished; the domestic animals, gentle ministers to man, have disappeared; the cultivated fields are buried deep in drifts of mud and gravel; the people stagger in the darkness against each other, they fall into the chasms of the earth; within them are the two great oppressors of humanity, hunger and terror; hunger that knows not where to turn; fear that shrinks before the whirling blasts, the rolling thunder, the shocks of blinding lightning; that knows not what moment the heavens may again open and rain fire and stones and dust upon them. God has withdrawn his face; his children are deserted; all the kindly adjustments of generous Nature are gone. God has left man in the midst of a material world without law; he is a wreck, a fragment, a lost particle, in the midst of an illimitable and endless warfare of giants.

"Some lie down to die, hopeless, cursing their helpless Gods; some die by their own hands; some gather around the fires of volcanoes for warmth and light-stars that attract them from afar off; some feast on such decaying remnants of the great animals [dinosaurs] as they may find projecting above the debris, running to them, as we shall see, with outcries and fighting over fragments."

The earth's existing geological strata, along with the artifacts of man and other life form remnants and fossils, read like an open book through the eons of time, dispelling so many unsubstantial theories that we still

contend with today. Aryan man was never an unintelligent, hairy, simian brute who lived in caves like a common animal. There has never been one single piece of substantial evidence to support such a claim. Yet there is an abundance of sound evidence to prove otherwise and very good reason to believe that our capacity for intelligence was much higher in the far distant times. Civilizations have been discovered dating back to before the Dinosaur Age. For instance, in the state of Louisiana on Petite Anse Island remarkable discoveries have been unearthed, showing in many cases the bones of the Mastodon found buried well above layers of earth strata which contain pottery, woven baskets and jewelry. Highly intelligent civilizations and whole continents have been ever changing since man first walked upon the earth. Digging through geological history, we find that what did in fact drive man into caves in certain periods of time was the need to escape the deluge of the great comets. The larger animals, such as the dinosaurs which could not escape initial impact, the pummeling of rocks, prolonged frigid cold, scorching heat, wind storms, poisonous gas and flooding, were to vanish forever.

The traditions of the following cultures reveal to us that the earth's surface was once drastically altered by a great comet:

- a) The ancient Britons, as narrated in the mythology of the Druids

- b) The ancient Greeks, as told by Hesiod
- c) The Teutonic Elder Edda and Younger Edda
- d) The ancient Romans, as narrated by Ovid
- e) The ancient Toltecs of Central America, as told in their sacred books
- f) The ancient Aztecs of Mexico
- g) The ancient Persians, as recorded in the Zend Avesta
- h) The sacred records in Tibet
- i) The ancient Indo-European Hindus, as told in their holy books

These along with dozens of aboriginal legends around the world all relate the same descriptive catastrophe. Christians will find a detailed account of the event explained in the Book of Job. The above religions all agree upon the following distinct points:

- 1) The Golden Age; the Paradise
- 2) The universal, moral degeneracy of mankind, the age of crime and violence
- 3) God's vengeance
- 4) The Serpent (flaming comet); the fire from heaven
- 5) The cave-life and the darkness
- 6) The cold; the struggle to survive
- 7) The "fall of man" from virtue to vice; from plenty to poverty; from civilization to barbarism; from the tertiary to the drift; from paradise to the gravel
- 8) Reconstruction and regeneration

From what has been thus revealed through geological findings and the diverse religions of the world, can all of this be accident? Can all of this mean nothing? In Aryan Wotanism Ragnarok marks the day of the Great Comet's return. Heimdall sounds the warning on his Gjallarhorn, as Wotan and the Gods of Asgard, along with the best warriors (the Einherjar) arm themselves and speed forth to the greatest of all battles. Wotan rides first; with his golden helmet, resplendent Byrnie and his spear Gungnir, he advances against the Fenris Wolf (the first comet). Thor stands by his side, but can give him no assistance, for he has his hands full in his struggle with the Midgard Serpent, (the second comet). Frey encounters the fiery fiend Surt, who is associated with the comet and heavy blows are exchanged ere Frey falls. The cause of his death is that he had previously relinquished his sword to Skirner, even the Dog Garm (the third comet), that was bound before the Gnipa Cave gets loose. He is the greatest plague. He contends with Tyr, and they kill each other. Thor gets great renown by slaying the Midgard Serpent, but retreats only nine paces when he falls to the earth dead, poisoned by the venom that the serpent blows upon him. He has breathed the carbonated-hydrogen gas of the comet. Surt then casts darkness and raging fire upon the universe, blotting out sun and stars and the earth becomes engulfed by the sea—chaos reigns. This is a time known as the "Twilight of the Gods," "Götterdämmerung," until Vali,





the new sun, is born of the frost and kills the darkness. It is light again. Balder, son of Wotan, now the new Aryan Allfather, returns after Ragnarok. Once again the Gods, the earth and its people are born anew and the whole world rejoices.

Today pagans still celebrate the last death and rebirth of the sun with the May Day fertility ceremony, the May Pole and the May Queen. In the full tradition of the ceremony, a man clad in green leaves represents summer, another clad in straw represents winter (fittingly symbolic of the emptiness and misery of the Great Comet Drift Age).

In the Teutonic legends it is stated that three severe winters followed the great cataclysm, followed by three more, which are known in Wotanism as the ‘Fimbul Winter.’

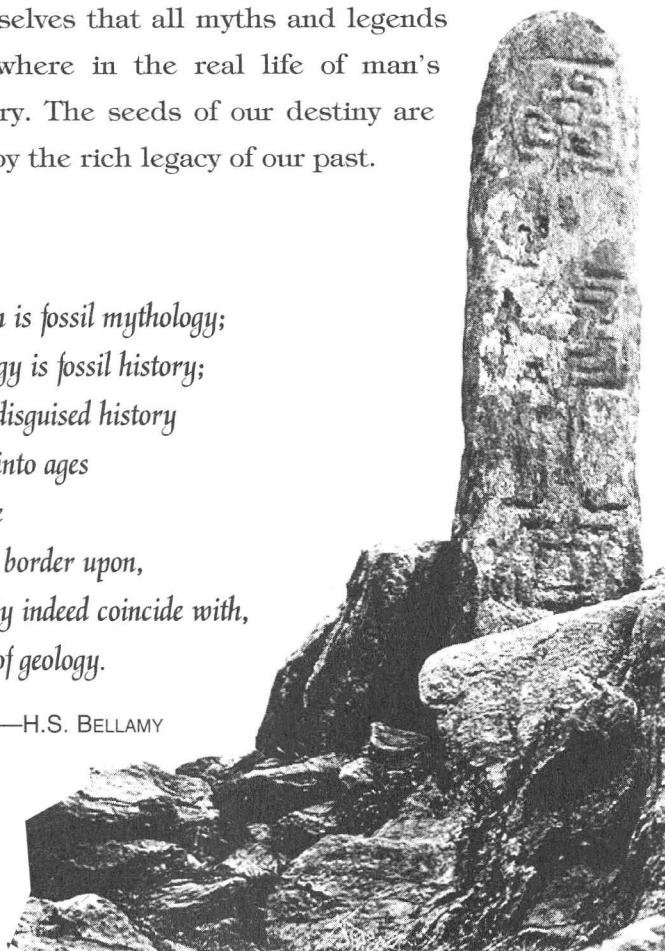
*Grim Fimbul raged, and o'er the world
Tempestuous winds and snow storms whirled;
The roaring ocean icebergs ground,
And flung its frozen foam around,
E'en to the top of mountain height;
No warming air
No radiance fair
Of gentle summer's soft'ning light,
Tempered this dreadful glacial night.*

—VALHALLA, J.C. JONES

Classical scholars laughed at Heinrich Schliemann when he set out with Homer's writings of Greek legends in one hand and a spade in the other. But he succeeded in digging up legendary Troy, and thereby demonstrated that it is rash to underestimate the historical value of our Aryan folk memory. Today NASA satellites can see remnants of long-forgotten civilizations, lying in ruin on the ocean floor of both the Atlantic and Pacific. We must always remind ourselves that all myths and legends start somewhere in the real life of man's living history. The seeds of our destiny are nourished by the rich legacy of our past.

*Religion is fossil mythology;
mythology is fossil history;
and this disguised history
takes us into ages
so remote
that they border upon,
and partly indeed coincide with,
the ages of geology.*

—H.S. BELLAMY





SACRED PLACES



MAGIC SPIRIT OF FORGOTTEN TIME

Every race has its holy centres, places where the veil is thinnest.

*These places were developed by the wisdom of the past,
until a powerful spiritual atmosphere was engendered there
and consciousness could easily open to the subtler planes
where the messengers of God came to meet it.*

—GLASTONBURY, DION FORTUNE

The great sacred sites of the world are found in geophysically significant locations where strange lights and other phenomena are often reported. Even the latest scientific research cannot fully explain these same mysteries that attracted the ancients so very long ago. Fortunately many of the early sacred sites have survived the attrition of time, and continue to puzzle us and confront us with questions which have yet to be answered. It is no secret that the ancient spiritual teachers possessed powers of mind that we of this day have forgotten how to use.



Over 70 gigantic stones, each weighing between 30 and 50 tons, were used to construct the stone circle at Stonehenge. In Northern Europe, Stonehenge is most celebrated of all sacred circles and its origins seem to be lost in time. Some believe that it was constructed before the Great Pyramid and Sphinx in Egypt, and may well date back to Atlantis or Hyperborean times. Opposing theories purport that it was built as recently as 3,500 years ago. There are an estimated 900 standing stone circles in the British isles alone.

Stone circles had four mutually compatible purposes:

- 1) Astronomical calculators.
- 2) Generators of terrestrial energy.
- 3) Storage batteries for both cosmic and terrestrial energies.
- 4) Radiating devices to broadcast these energies across the land (possibly through the ley system).

One of the most sacred Teutonic pagan sites up until 772 C.E. was the great Irminsul (world tree) pillar which was located in a temple enclosure in Obermarsberg, Germany. It was zealously destroyed in that year by the ruthless Emperor Charlemagne in the effort to convert pagan Europe through the domination of the Christian Church.

Turf mazes are often found near sacred sites and are known to have ritual significance. Various theories exist as to the original purpose of turf mazes. The maze, unlike

the labyrinth, has more than one path leading toward its goal.

All geomantic schemes involve belief in an omphalos or "world navel," the sacred center of the world from which order was created out of chaos. Delphi in Greece was one such center. The Celts and Greeks believed that the landscape was the physical embodiment of spirits or gods.

Many ancient monuments are located where electrical storms are common and where strange unexplained lights reportedly appear. Some are located above fractures or faults in the earth's crust, leading investigators to believe that at least some sacred places are situated at precise grid cross sectors where the earth, which acts like a giant motor, produces a concentrated amount of electricity. Throughout history U.F.O. sightings have been common in such areas. Ancient runways and gigantic symbols carved in the earth, which can only be seen from on high, add to these age old mysteries.

Perhaps the oldest sacred site in northern Europe is to be found in Ireland, and was called Tara. Christian intruders would later rename this ancient, pagan, holy shrine to New Grange. At this chambered mound people have reported that they had received a powerful electric shock when touching the stones there. The entire mound is faced with quartz stones. One peculiar feature of quartz crystal is its apparent ability to give off a significant



electrical charge under certain conditions.

Sacred mound building is not new to Aryan man, and certainly not a custom exclusive to American Indians, as many today have been misled to believe. In fact, in America literally thousands of European burial mounds that predate the Viking age have been discovered throughout the East coast and as far inland as Wisconsin, Illinois, Oklahoma and Arkansas. Many of these mounds have yielded a treasure trove of Celtic and Phoenician armor, weapons and various artifacts dating back to 500 B.C.E. Also, in the northeastern region of America have been found underground stone temples of worship dedicated to their Celtic god Bel, megalithic stones and dolmens with runic and ogamic inscriptions. Remnants of standing stone circles, highly characteristic of European paganism, have been found in various areas of America's eastern states.

Most recently a standing stone circle was discovered in Miami, Florida beneath an old, derelict motel that was demolished. It is believed that this particular circle may date back to Atlantian times.

Caves have long been used as sanctuaries and for ritual use. Man has created artificial caves for spiritual use as well. Rameses II, of Egypt in the 13th century B.C.E., designed a cave in which the sun shines through the entrance to illumine the divine figures within its inner sanctuary. Ancient Crete had many cave sanctuaries as

well. This custom was widely spread by the early Indo-Europeans. Suggested as the womb of the mother earth, caves have traditionally held a great mystique and at times have been associated with the birth of Gods and heroes.

Nature itself provides a variety of sacred places such as mountain tops, valleys and special trees, rock formations and springs. Water is often associated with sacred sleep. Among the Celts of Britain, seers would wrap themselves in animal skins and lie near holy pools or waterfalls in order to have visionary dreams. In ancient Greece there were 320 documented dream temples, or Asuleions, all of which had sacred springs. Water played an important part in the purification procedures that were followed at these ancient dream temples.

The deeper we probe the roots of our civilizations we come to find that we are left with more mysteries than when we started. Long held theories in science, history and religions can wash away seemingly overnight with a single, irrefutable discovery. Recently in 1996, a 9,000 year old Aryan corpse, coined 'the Kennewick Man,' was found buried on the banks of the Columbia river near Yakima, Washington.

In London, Texas an iron hammer was found encased in solid rock. Rock formations in that area where the hammer was found have been reliably dated to the Ordovician geological epoch of nearly a half-billion years ago.





In 1961 in the Coso Mountains of California rock collectors had split a stone in half and were surprised to find a most unusual geode. Within the stone geode was discovered a metal core wire surrounded by some ceramic material, somewhat similar to a spark plug. Stone can only be dated in segments of not less than fifty thousand years. Many similar findings continue to reveal that Aryan man has a far much older past than has been assumed by so many unenlightened scholars, historians and short-sighted theologians.

It is to our greater advantage to put aside the long-held, narrow conception of man's beginnings on this planet and accept the reality that higher civilizations have existed eons before the dawn of our own written history. In our very short ten thousand years of civilization we already stand at the brink of total destruction. How soon we forget that life is fragile and quick. The Gods of our folk still serve as a bridge to our distant origins, and as archetypes provide the strength and assurance of our being that is necessary to meet the uncertainties of the future here on this tiny planet that spins in a quiet corner of the universe.

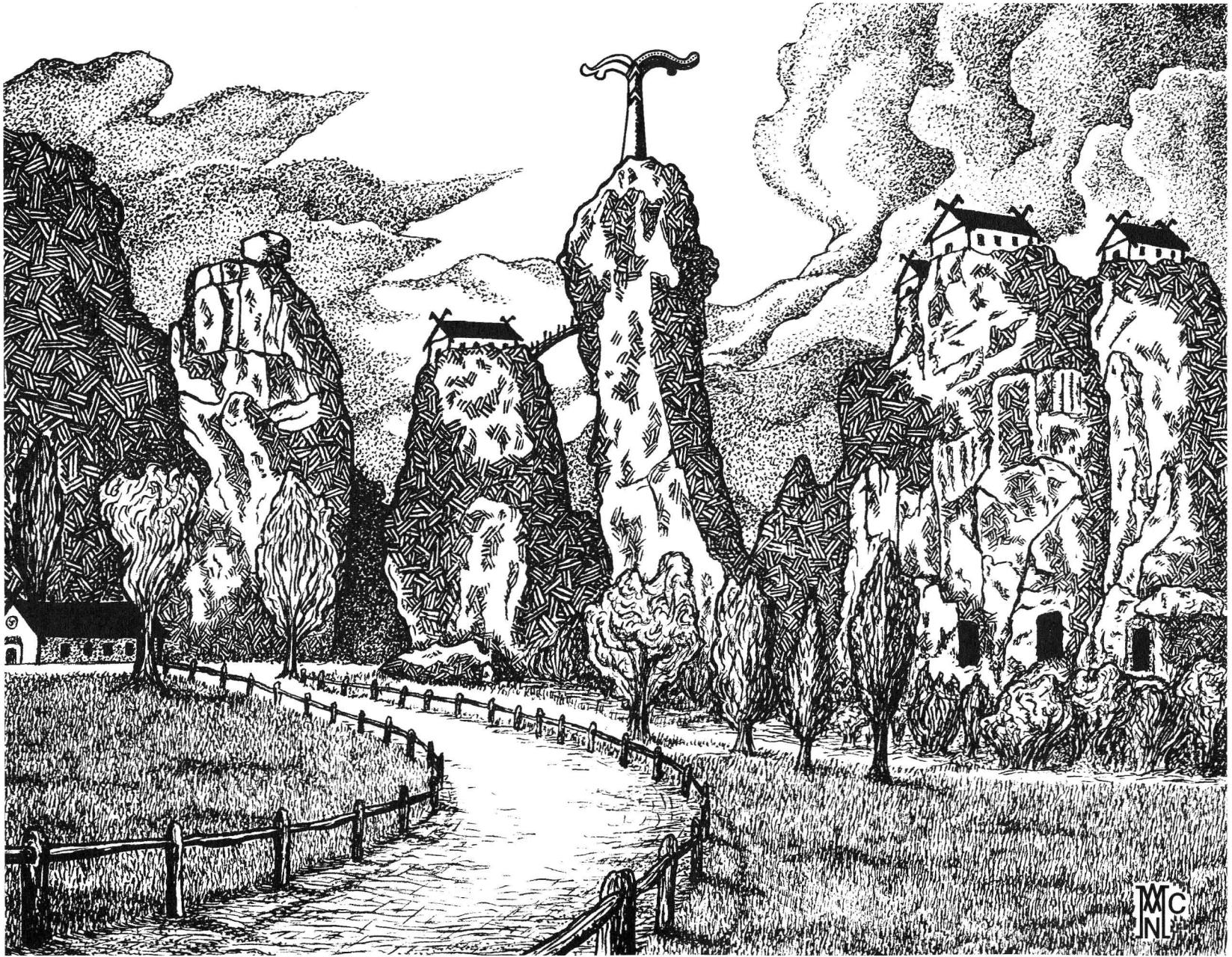
When we understand that we are born into the physical world from the astral and to the non-physical realms we return whence we came, how real, then, is this fleeting instant that we call life? Learn to be silent. Let your quiet mind listen and absorb. Our sacred places may be more sacred than you may ever have imagined.



THE FOLLOWING STONEHENGE VERSE BY THOMAS STOKES SALMON WON THE £20 NEWDIGATE POETRY PRIZE AT OXFORD UNIVERSITY IN 1823.



*Wrap't in the veil of time's unbroken gloom,
Obscure as death, and silent as the tomb,
Where cold oblivion holds her dusky reign,
Frowns the dark pile on Sarum's lonely plain.
Yet think not here with classic eye to trace
Corinthian beauty, or Ionian grace:
No pillar'd hues with sculptur'd foliage crown'd,
No fluted remnants deck the hallow'd ground;
Firm, as implated by some Titan's might,
Each rugged stone appears its giant height,
Whence poised fragment seems to throw
A tumbling shadow on the plain below.
Here oft, when evening sheds her twilight ray,
And gilds with fainter beam departing day,
With breathless gaze, and cheek with terror pale,
The lingering shepherd startles at the tale,
How at deep midnight, by the moon's chill glance,
Unearthly forms prolong the viewless dance;
While on each whisp'ring breeze that murmurs by,
His busied fancy hears the hollow sigh,
Rise, from thy haunt, dread genius of the clime,
Rise, magic spirit of forgotten time!
'Tis thine to burst the mantling clouds of age,
And fling new radiance on traditions page:
See! at thy call, from fables' varied store,
In shadowy train the mingled visions pour...*

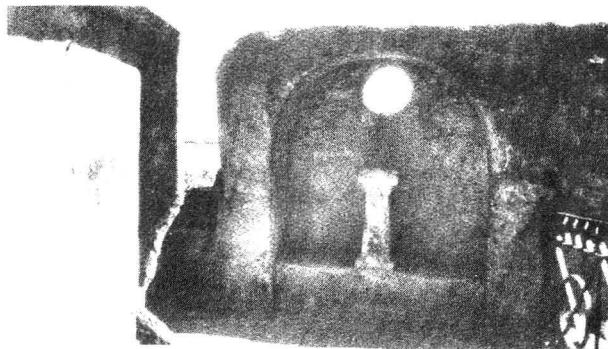




Die Externsteine

In the heartland of Germany, located in the Teutoburger Wald near Detmold in Lower Saxony, is a most dramatic geophysical configuration of rocks known as Die Externsteine. Since prehistoric times it has been a spiritual mecca and sacred place of pilgrimage. To this day it continues to captivate and mystify its visitors.

At the summit of one of the Externsteine rocks is to be found the remains of a very old, pre-Christian, rock-cut chapel with a staller and circular window carved out above. In 1923 it was discovered that the round window, seen from the center of a niche in the opposite wall, framed a view of the moon at its northern most extreme and, also, let in the light of the sun at the Summer Solstice. This added credence to the belief that the chapel was more than just a place of worship, but a solar observatory. It was later



discovered that the Externsteine was connected with a whole system of astronomical lines, linking the sacred places of the Teutoburger Wald and the whole of North Germany.

From earliest of times Die Externsteine has had an important influence on European history. Pagan ritual was often performed there, until Charles the Great in the 8th century cut down the ancient holy Irminsul which donned the uppermost pinnacle of rock. In the first half of the 20th century plans were made to restore the sacred pillar and to crown the remaining peaks with Teutonic Viking style hofs. Such inspired, monumental designs to enhance Aryan pagan spirituality and native Germanic genius would become abandoned, democratized and de-mystified. The Externsteine and its planned renovation fell victim to the degradation of all Aryan ideals following World War II. Since the close of the war the tourist guide books explaining the true history of the Externsteine have been re-written to exclude any reference to pre-historic astronomy, holy lines and ancient Aryan culture.



SYNCHRONICITY

PATHWAYS TO THE GODS

*On 22 January 1961 I had lunch with Hermann Hesse
at his home in Montagnola,
in the Italian section of Switzerland.*

*Snowflakes were fluttering by the window,
but in the distance, the sky was bright and clear.*

*As I turned away from the view,
I caught the clear blue eyes of Hesse sitting
at the far end of the table.*

*"What luck," I said,
"to find myself lunching with you today."
"Nothing ever happens by chance" he answered.*

*"Here, only the right guests meet.
This is the Hermetic Circle."*

—CIRCULO HERMETICO
MIGUEL SERRANO

During Viking times King Canute, a Danish ruler of England, was worshiped and flattered by his subjects. They thought he possessed supernatural powers which

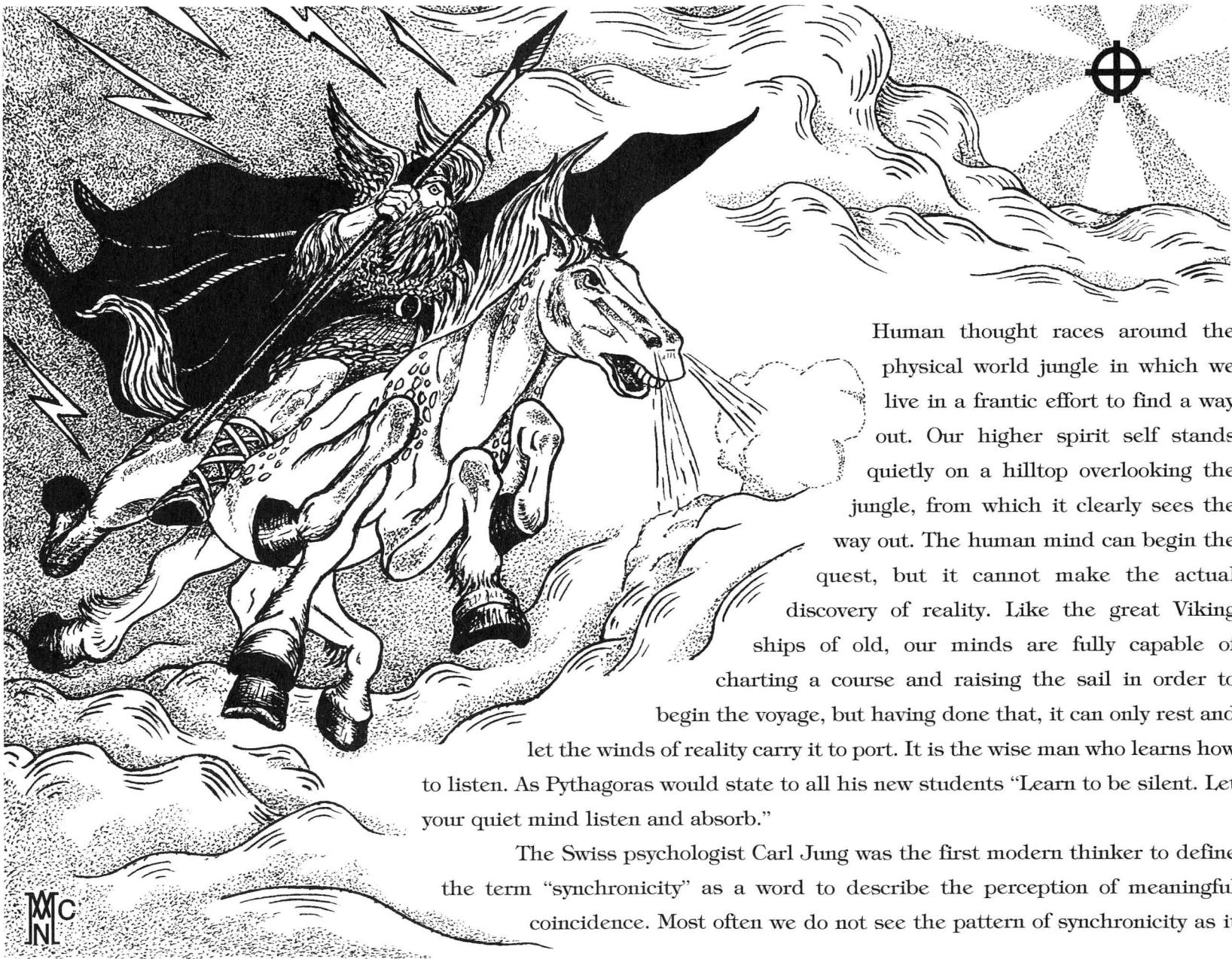
could keep them safe and happy. Being a wise monarch, Canute looked for a dramatic way to teach his subjects about the Higher Power.

While visiting a seashore at South Hampton one day he ordered a chair to be brought to him. When the puzzled attendants obeyed, the King commanded, "Set the chair in the sand, in the part of the incoming tide." As they did so, Canute sat down in the chair and asked "Now, do you think the tide will obey me if I command it to stop? We shall see."

Canute commanded the tide to halt. It crept closer. He shouted the order once more. The tide advanced to splash around his ankles. The King continued his demands; the sea continued to splash against him with increasing force. Finally an impudent wave broke over the entire royal party, causing everyone to retreat, dripping wet.

"Now you see," King Canute merrily called out "that the highest of human persuasion is as nothing when compared with Natural Laws. Do not seek to control Universal Truth, but ally yourself with it."

A little consideration of what takes place around us every day would clearly demonstrate that a higher law than that of our personal will regulates events. It is only when we open ourselves to the unseen forces which beckon to guide us that we free ourselves from the false ego-self and penetrate the inner strength of real being in the physical and non-corporeal realms.



Human thought races around the physical world jungle in which we live in a frantic effort to find a way out. Our higher spirit self stands quietly on a hilltop overlooking the jungle, from which it clearly sees the way out. The human mind can begin the quest, but it cannot make the actual discovery of reality. Like the great Viking ships of old, our minds are fully capable of charting a course and raising the sail in order to begin the voyage, but having done that, it can only rest and let the winds of reality carry it to port. It is the wise man who learns how to listen. As Pythagoras would state to all his new students "Learn to be silent. Let your quiet mind listen and absorb."

The Swiss psychologist Carl Jung was the first modern thinker to define the term "synchronicity" as a word to describe the perception of meaningful coincidence. Most often we do not see the pattern of synchronicity as it

weaves throughout our lives. There are many various ways in which synchronicity makes itself known to us. We may be thinking of an individual whom we have not seen in a long time, only to surprisingly connect with them a short time later. At a bookstore we may find ourselves unconsciously directed to a precise volume that is highly essential to us at that moment. A stranger may, for some unknown reason, frequently cross in our life in a way that is beyond what we would expect by pure chance. Casual messengers surround us constantly but we must learn how to acknowledge the signs and interpret them.

This seemingly imperceptible and somewhat telepathic ability can be fine tuned within the minds of most people who have the presence of mind to separate the inner-self from the exterior-self. Like a guardian spirit, the messages attempt to convey to us that our lives are about to shift in some direction.

When Abraham Lincoln was young he lived in a small farming community in Illinois. At that time Lincoln felt that his destiny demanded more than the life of a local craftsman or farmer, like the residents around him. One day he encountered a peddler who had obviously fallen on hard times, and who asked Lincoln to buy an old barrel of goods, mostly worthless, for a dollar. Lincoln decided to give the peddler the money and stored the goods in his home. Only later, when he cleaned out the barrel, did Lincoln find, among the miscellaneous items, a full set of

lawbooks. This seemingly unintended purchase caused him to focus his studies to become a lawyer, and ultimately attain his well-known place in history.

We do ourselves much service when we leave the doors open to intuition and to not discount the many casual signals that beckon to us.

It was Jung's belief that archetypes manifested themselves, at least occasionally, in physical events and in states of mind at the same time, also, under the Law of Synchronicity. Jung refers to the case of Swedenborg, who experienced a vision of fire in Stockholm at the same time as an actual fire was raging. Jung considered that some change in Swedenborg's state of mind gave him temporary access to "absolute knowledge" to an area in which the limits of space and time are transcended.

We contact the higher powers only as we loosen our attachments to them. Most people's waking hours are consumed with useless, mundane effort. It is a tendency to place many unnecessary needs and demands upon ourselves based upon our ego-directed drives. These areas of negative influence all interfere with the natural flow of the real gift. One must be aware of a negativity before it can be destroyed. Some of our negativities are unknown to us and it may require a synchronistic shock or crisis to reveal them.

All the triumphs and failures that can be experienced by man in this physical world are valuable

lessons for our developing spirits, which are characterized and expressed by the folk-god archetypes and legends found within our indigenous mythological lore.

Synchronistic phenomena among the Aryan race occur not uncommonly when a constellation of active psyches converge to the foreground of an archetype such as Wotan, or other formidable patriarchal or matriarchal gods. These powerful and usually emotional energies are able to move the unconscious, and with it the archetype, into the foreground of the conscious. The microcosm of our interior psyche by way of the archetype reflects itself on the screen of the macrocosm of sense perception. Inner eternity and outer eternity meet in man, and thus we come to realize that our bodies serve as portals between two worlds.

Jung maintained that a race archetype, such as Wotan, is not purely psychic—the stuff of dreams, but rather psycho physical—only partly psychic. By this theory the archetype is capable of manifesting in a dual fashion, appearing internally as a psychic image, and externally as a physical event, at times even as a physical object.

In Stephen A. Hoeller's book THE GNOSTIC JUNG he writes, "The archetype then, when manifesting in a synchronistic phenomenon, is truly awesome if not outright miraculous—an uncanny dweller on the threshold. At once psychical and physical, it might be likened to the two-faced



Roman god Janus. The two faces of the archetype are joined in the common head of meaning, which is the chief characteristic of human individuation."

The deeper we probe into the gnostic mysteries we find that the union of man and archetype, as well as life and spirit, are not just a casual relationship but an essential element to free us from our false ego and the confines of a lower conscious physical world.

God-images are not made, they become. The Wotan archetype has co-existed with Aryan man since the dawn of time through a wide range of patriarchal images. The popularized Viking characterization is but one of the many masks of Wotan. Today, the presence of such manifesting divinities might surface through some form of modern dress as apparition entity of a mystic configuration.

Our divinities are never static, congealed in divine perfection, but not unlike man are, also, growing, learning intelligences of many degrees.

Synchronicity is a means by which our gods and ancestors can reach out to us and through us and in turn provides us with available pathways to higher being and consciousness.

Man is the individualization of all functions, affinities and powers of the universe, and consciousness is the measure of individualization rendering actual that which is virtual in the cosmic memory.



THOUGHT & ACTION

LIVE YOUR CONVICTIONS!

It is idleness, not labor, that disgraces.

—HESIOD

Nature abhors beggars and idlers. Nothing can remain still and idle in God's all-wise scheme of creation. To live is to be incessantly active. One must either go ahead and evolve, or be swept backward by the forces of nature. In the first case, there is progress through individual effort; in the second case, there is degradation through lack of effort, inactivity and indifference.

All living forms are creators within specific limitations—but humans, by their soul, ego and free will are, comparatively speaking, gods of the universe, and have the exclusive ability to create anything which they are able to conceive—whether it be beneficial to life or destructive to life. In essence, each man is wholly responsible for his own life and its attendant conditions, as well as bearing the



responsibility for the living conditions of his entire race and mankind as well.

Man cannot change his past, as it is engraved forever in his record of life as a memory. The present is a reflection and result of the effects of past thoughts and actions, and probably modified by his free will and other influences during the present "now." Future course of life, although determined in a generalized way because of the effects of the past and present actions, words and thoughts (karma), seems open to a free will determination of why, how and what we would like to accomplish in life.

Through the ages numerous persons and institutions have capitalized on man's ignorance of his former and future lives, thus blinding him through their teachings and dogmas to beliefs which have no scientific or rational support. These beliefs have made a large class of people into automata, and followers of ideas of others. This manner of leadership of people is opposed to the law of evolution.

*There is nothing to be gotten for nothing,
and there is no such thing as chance in the universe.*

The upwardly evolving Aryan man must consistently strive towards perfection in all things. To think is to live and to exist without thinking is to be less than an animal. To the enlightened individual the invisible threshold

separating the awakened man from the unconscious, everyday world of the living dead is clearly discernable.

The road of great efforts can lead us to success, happiness and fulfillment; whereas the road of least resistance ultimately leads to perpetual discomfort, defeat and misery. Everyone chooses the road he will take.

A person's freedom or imprisonment in the material world, therefore, is dependent upon his motivating ideas. Freed through living ideas, his consciousness dissolves iron chains and soars beyond the mightiest bastions of stone and earth.

Once awakened, one cannot return to the past ways of unconscious life. To do so would be to acknowledge utter self-failure and hopelessness. At the outset there may be immediate discomforts that are unavoidable, such as alienation by friends and family who are incapable of comprehending the evolving changes, both inwardly and outwardly. It is important to remember that only those who accept the essential you, and not the outer mask (what they want you to be), are your true friends. Real friendship, real love, is never perplexed, never qualifies, never rejects, never demands. It replenishes, by grace of restoring unlimited circulation. It burns, because it knows the true meaning of sacrifice. It is life illumined. Define yourself or be defined! Live your convictions! Do not expect results without exerting the effort. Dare to be real! Dare to be yourself!

Withdraw into yourself and look and if you do not find yourself beautiful yet, act as does the creator of a statue that is to be made beautiful: he cuts away here, he smooths there, he makes his line lighter, this other purer, until a lovely face has grown upon his work. So do you also: cut away all that is excessive, straighten all that is crooked, bring light to all that is overcast, labor to make all one glow of beauty, and never cease from chiseling your statue until there shall shine out of you from it the God-like splendor of virtue, until you shall see the perfect goodness established in the stainless shrine.

—PLOTINUS

Man thinks not with his brain, but through his brain. The mind does have limits to what it can absorb, retain and recall, so a conscious effort must be made in being very selective with the data which is processed into it. People spend vast amounts of time and money on scholastic knowledge, which more often than not is never actualized into anything substantial. Further, when the soul departs from the physical body all this accumulated, unassimilated information is also gone without any real benefit to the soul.

Of all the arts and sciences, life itself is the greatest and most profound. It takes many years to train a physician or a lawyer in the particulars of his profession, but it requires many lives of experience and thoughtfulness to

bring a human being into the fullness of his own perfected self-being. In order to be a successfully evolved being, a man must study the laws which govern his development, and then apply those laws to every aspect of his living.

Wisdom is a universal medicine, and the only remedy for ignorance which is the foremost sickness of mankind.

The peak of present realization is the point of outlook from which we may perceive that vision of future possibility. Clear images of definite objectives are the seed ideas of future manifestations. Yet these must be seen as actual realities in the living present. The world every man inhabits is the world he forms by his mental imagery.

The entire universe of forms and experience has been created, in essence, as a thought form, and lies potentially ready for manifestation in grosser forms. Since thoughts are seeds for action then it follows that scattered thinking makes for scattered activity. Once you recognize the difference between the map and the territory, i.e. your ideas about something and the thing itself, then it is possible to increase your conceptual intelligence by being aware of your thoughts as thoughts. Since the “mind” is rather a slippery entity to define, look to your thoughts and dreams as a way of understanding your mind. Whosoever understands metaphor, then governs the mind. In the end it does not matter how much we know as much as what we

have done with what we know. We must resolve to take control of our destinies and to enact the will of the one which is our true will.

Imagination is not an escape from the world of fact. To say that a stone is an altar, or that fire represents a Deity, is not an escape from reality; it is an amplification of the insight into the experiential value of the fact.

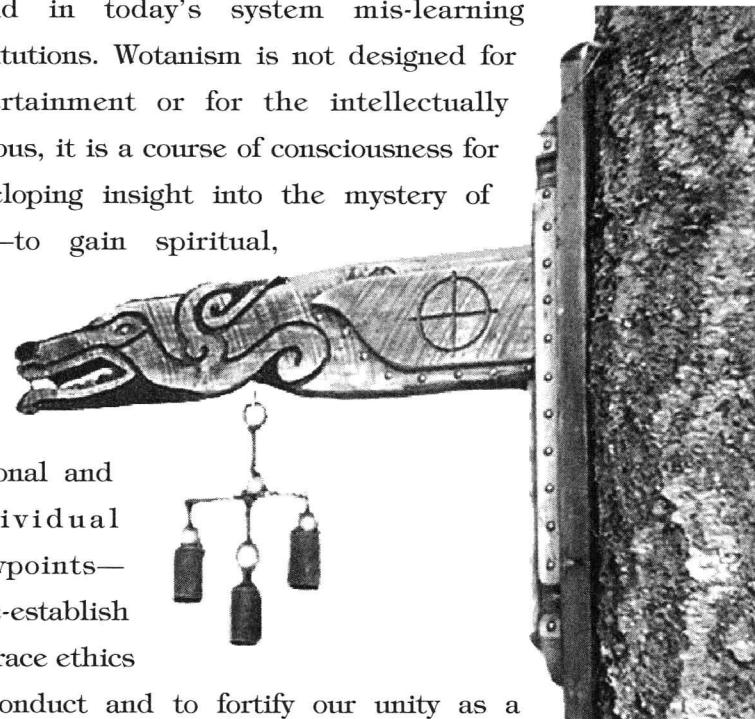
—DR. E. GRAHAM HOWE

Every generation of a race faces its own problems, some left behind for us by our ancestors, some newly created. The last half of the 20th century has produced more critical problems for the Aryan race than any thousand years of previous history combined. We have grossly neglected the wisdom, culture and spirituality of our past.

The blind-sided preoccupation for temporal wants has left our ethnic soul famishing. As a race we have become rudderless, drifting through an atmosphere that is growing thinner and emptier. The minds of our children have become vacuums filled with media trivia and politically incorrect learning, and our entire value system and ethnic traditions left in tatters.

To meet this condition, which prevails throughout the length and breadth of our eroding western world, to stimulate a deeper interest, quicken a latent appreciation and facilitate the use of the dwindling periods of freedom

that remain for self-improvement, this is a primary aim and concern of Wotansvolk worldwide. Grounded in the roots of race, heritage and our own comprehensive, indigenous spirituality, Wotansvolk tread a path of knowledge not found in today's system mis-learning institutions. Wotanism is not designed for entertainment or for the intellectually curious, it is a course of consciousness for developing insight into the mystery of life—to gain spiritual,



national and individual viewpoints—to re-establish our race ethics

of conduct and to fortify our unity as a people. To think rightly is an indispensable condition of acting rightly. The problem of "compulsion and freedom of community and personality" is not new; on the contrary, it is as old as human life itself.

Today, the whole artificial edifice, laboriously constructed by the one world democratic philosophy, is crumbling to ruins before our eyes, cities without a soul—

temples of doom. No hypothetical social contract devised by avaricious world cabals and universalist industrial, exploiters will ever furnish the necessary solutions for meeting the vital needs of mankind, nature and the very planet upon which we live. The existing system is a ravenous cannibal that feeds upon itself at the expense of human life and the limited vitals of nature. The measure of a sound and healthy society is that which is bound by common ancestry, heritage and the indestructible ties of blood. Those who have made a concerned study of ancient history understand that the decline of every great nation begins at that very point when our natural race instincts are abandoned.

Our future, our entire existence as a people, depends on the consciously directed force of thought and action that we formulate in the now of our life to mend the broken soul and spirit of our race for posterity

*No easy hope or lies
Shall bring us to our goal,
But iron sacrifice
Of body, will, and soul.*

—RUDYARD KIPLING

THE NINE NOBLE VIRTUES



OF WOTANISM:



Courage

Truth

Honor

Fidelity

Discipline

Hospitality

Industriousness

Self-Reliance

Perseverance



VIRTUE

Divinity Lodged in the Flesh

*Virtue is that perfect good
which is the compliment
to a happy life;
the only immortal
thing that belongs to mortality.*

—SENECA

The great Aryan thinker Aristotle, 384-322 B.C.E., possessed one of the few really encyclopedic minds ever produced by the West and is still accepted by many today as the world's leading philosopher. To Aristotle man's happiness consisted within the construct of virtue—the mean between two extremes—and stated:

"Even if happiness is not sent by the Gods, but is the result of virtue and of learning of discipline of some kind, it is apparently one of the most divine things in the

world; for it would appear that that which is the prize and end of virtue is the supreme good, and in its nature, divine and blessed."

Through the various nature-based mythologies of Aryan man, virtue remains an ever consistent and important factor which drives us on in the quest to higher learning and completion. The arts in particular serve as a vehicle that is bound in its essence to express the divine virtues with a seemingly infinite perfectibility.

The overriding cause of evil in man is ignorance. Hence, to reach the good we must have knowledge, and so the good is knowledge. The link between good and knowledge is a mark of Ariosophic thought throughout.

Christianity, as Bertrand Russell pointed out, is quite opposed to this. Clearly, Christian ethics proclaim, "The important thing is a pure heart," as Russell stated, "and that is likely to be found more readily among the ignorant." William Blake, the famed gnostic artist and poet



TEMPLE OF WOTAN

of the 19th century, was completely right when he declared, "I tell you, no virtue can exist but by breaking these ten commandments."

We must recognize that in some sense the eternal good of virtue is more vital than other things. Losses of material possession can always, in some measure, be repaired, but if one loses his self respect, he becomes less than human.

Aryan pagan ethics is marked by three basic principles. The first is called, "The Law of Nature" or "Natural Law." The natural law prescribes the good for man, race and society. The second principle is "happiness" or "well-being." This principle refers to the perfection of our biological and psychological being, which is the goal of all virtuous effort. Such perfection is achieved only by the development of proper habits. Good habits are called virtues; bad habits, vices.

"Virtue" is thus the third principle of Aryan ethics. It is the primary internal cause of good and happiness, and human activity in accordance with virtue is the very definition of happiness itself. The virtues come neither by nature nor against nature, but nature gives the capacity for acquiring them. This is developed by training and examples, which is why the ancestral mythology of a race is so very significant for the upward development and perfection of Aryan man.

The ethnic Gods of our folk mirror back to us



symbolically through archetypes, that which we strive to become. Through this pantheon we share our common folk consciousness, ancestry and origin. This virtue that we possess, when it has taken up the worship of the Gods and pure religion, sharpens the vision of both the eye and the mind, so that they can choose the good and reject the opposite—a virtue we call “prudence,” because it foresees.

In a sound and healthy Aryan society the laws should be a reflection of the virtues that we hold. True law should not be a product of human thought, nor should it be an enactment of the people, but something eternal, which rules the whole universe by its wisdom in command and prohibition. Through history it has been a custom to say that law is the primal and ultimate mind of God, whose reason directs all things, either by compulsion or restraint. Wherefore, these laws which our Gods have bestowed upon us have been justly praised. Today's corrupt and unjust laws are a direct reflection of a sick and degenerate society which denies nature's standards and our Gods as well. For Aryan man the true and primal law applied to command and prohibition is the right reason of the supreme Allfather Wotan.

It is important to remember that the good man is good throughout all his life and not merely in parts. The greater part of that good consists in his loyalty, according to the spirit, performing his duties and filling his place as a member of a family, race and society. He will find that,

when he has satisfied the demands of these spheres upon him, he will in the main have covered the claims of what he calls his good self.

Our ethnic virtues become the guides of our conduct and law of our being, which are social ideals. They directly involve relation to our folk, and if you remove others, you immediately make the practice of these virtues impossible... man is not man at all unless social, but man is not above the beasts unless more than social. In the Neitzschean perspective we would say that he must go beyond good and evil, he must transcend the common man and lift himself to the sphere of the Übermensch, that bridge between mortal man and the Gods of our folk.

In current times the democratic delusion and its universalist principles have contributed largely to the collapse of western civilization in opposing the development of a genetic elite, paving the way for mediocrity and vulgarity. The highest form of society is that which maintains a natural course of evolution, ensuring that the best brains of the community shall assume prepondering influence in the guidance of its affairs. Nature dictates explicitly that individuals as well as racial species are not equal, therefore, each to his ability and the freedom to reach his greatest potential. The attempt to develop higher types by the same standards of the lower is a travesty which directly hamstrings all progress to the individual and ruins all hope for social



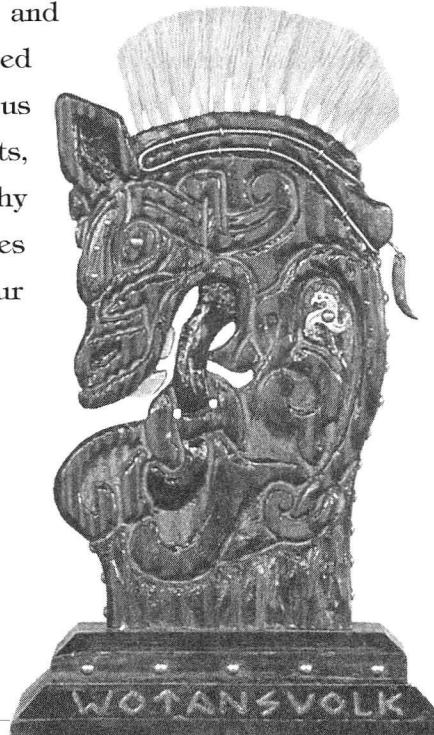


amelioration. It is incumbent on any healthy society to produce the largest possible number of truly superior men and women—of robust health, overflowing energy, unspoiled instinct and mental ability to analyze and create—and above all, to cultivate that integrated, masterful personality and elevated spirit of the noble, courageous and virtuous man.

Only that is good for a nation which comes from its own core and from its own seed, impelled by its own self-realization and will to be. The ancient Aryan religion of Wotanism is a superior counterforce to the increasing chaos of our times. The Wotan path is a full and intimate expansion of Aryan consciousness and ethics, worthy of our race and heritage; it is a nature based direction that encourages us to put forth our best efforts, as well as a life philosophy and ethnic identity that goes to the marrow of our ancestral being.

*There is no man
but approves of virtue,
though but few pursue it.*

—SENECA



THE IMPORTANCE OF

RICHARD WAGNER

If any one man must be credited for lifting Wotanism back to its rightful place in the present world stage of Aryan consciousness, without question, that individual was Richard Wagner.

It is not an exaggeration to state that Wagner wanted his art to become a revitalized religion of the blood. It was not “art for art’s sake” that drove Wagner to the dizzying mystic heights of musical and poetic genius. The essence of Wagner in all things was his unwavering and determined commitment to his race and ancestral heritage.

Yes, unlike the many composers before him, Wagner probed deeply in areas beyond the realm of music. This well-spring of profound insight Wagner found in the northern Aryan sagas, most particularly in the Volsunga Saga. Upon this Folk mythos the composer was to pour out the full flood of his talent and emotion.

Wagner’s pessimism had built an extraordinary

bridge. For some time an inner compulsion had been urging him towards his almost mystical synthesis, but he had held back. From the very beginning his concept of the Teutonic god Wotan and the myths had bound the destiny of the Gods and Volsungs closely together. This created a tightly woven interplay of the high ones of Asgard, the Wotan folk consciousness and heroic upward path of Aryan man here on earth.

In composers like Wagner the eye is constantly transmitting very definite folkish and symbolic impressions to the brain with the result that his music readily leans to realistic suggestion, and this is exactly what Wagner had hoped to achieve.

The two artists whom Wagner most admired were Shakespeare in literature and Beethoven in music. These influences are often witnessed in Wagner's work with its moody, volcanic surges of power and strong emphasis on drama.

Wagner firmly believed that through music one could very possibly redeem a culture, society and its

people. To Wagner the theatre was likened to a temple of Aryan art and mystic rite, and through the Teutonic myth he had found the elements which would consecrate a higher folk consciousness and upward path to the Übermensch.

Other great men, also, shared Wagner's race-lifting thoughts at the time, such as philosopher Friedrich Nietzsche, artist William Morris and the celebrated Wotanist Guido von List, to name a few.

The years 1848 to 1852 were for Wagner a long spell of intellectual and spiritual indigestion. His too receptive brain was taking into itself more impressions of all kinds than it could assimilate. Lohengrin, his second great creative epoch which commenced with the FLYING DUTCHMAN, had come to its perfect end. New ideas of music and drama were ripening in him, but as yet, he had

no clear concept of their drift.

His failure to interest the theatre authorities in his great plans for the regeneration of the drama and music



RICHARD WAGNER (1813 - 1883)



drove him deeper into politics. In a speech in 1848 which was to create many enemies for him, he stated, "Only from a new humanity, a new relationship between man and the state, could come a clean and healthy and art-loving civilization." The same year he wrote, "Men, therefore, are not only entitled, but bound to demand of society that it shall lead them to ever higher, purer happiness through perfecting of their mental, moral and bodily faculties."

Wagner would, for example, draw attention to the ancient Aryan Greek civilization which reached its highest point in the theatre. The tragedy, to be precise, was the expression of the deepest and most noble consciousness of its people. Wagner held that a nation must have an intimate connection with its history. "The nation itself that stood facing itself in the artwork, that became conscious of itself and, during a few hours, rapturously devoured, as it were, its own essence." Since those ancient days the "unified artwork" has been lost for us; only the dissevered arts exist now.

Wagner, the consummate visionary, sensed the great social upheavals to come and the potential new age of man which could be born from it, and was convinced that from his work would develop an integral foundation towards such a change. Even today this potential resurgence of Aryan awareness through the Wotan consciousness holds a very strong possibility.

The new folk-conscious art demands a new mankind

and as a prelude, a return to nature. The goal, both of art and of the folkish impulse, must be "the strong and upright Aryan ideal" to whom revolution shall give his strength and Wotanism his will. "The artist of the future," Wagner had stated, "will not be the poet, the actor, the musician or the plastician, but the 'Folk' to whom alone we owe all Art itself."

Before Richard Wagner's death in 1883 he went on to complete his epic masterpiece of musical genius in 1876, the 15 hour DER RING DES NIBELUNGEN (THE RING CYCLE). To this day there is no music which stirs the Aryan soul so profoundly as Wagner, so strong an impact, in fact, that the Aryanophobic Jewish tribe has banned his music for public performance in Israel. The classical conductor Zubin Mehta of the New York Philharmonic experienced the reality of this, when during a concert in Israel in 1981 he tried to conduct Wagner's LIEBESTOD from TRISTAN AND ISOLDE, and caused a major riot in Tel Aviv.

Richard Wagner's music will long be the topic of great controversy, though it can be enjoyed by most anyone, it was never created to please everyone.

Like the Wotan archetype, Wagner's music was born of its people, this primal phenomenon, beyond which we no longer seek, perceive or explain anything, and which we should only respect in order to permit it to take its place within us.



WRATH OF THE GODS

Man's desire for power over his fellow man and the material world is a story whose beginnings are lost in the primal mists of time. The lust for domination and control has been the cause of untold death, misery and turmoil. Never has existence on earth been more violent and perilous than at this present era in time. Never has global annihilation been more imminent.

In addition, the times have changed and technology has changed, but man has not. Man has become apathetic and estranged, not only from nature and his own kith and kin, but from spirituality as well. The orthodox Christian churches of the world have failed miserably for the past two thousand years and they know it. The audacity of Christianity far outweighs its ability.

The decline of spiritualism and spiritual values has been the paramount cause of the present world decay. Unleashed and unrestrained negative forces hold dominion upon this earth, and it is a predominant reality with which we contend each day. Only a naïve fool would argue that this is not so. The further we turn from nature's laws, the deeper we slide into the abyss of despair. If for any reason





the material world gains dominion over the soul, the result is strife and discord. Man turns downward when the doors upward have been closed in his face. As the ancient mysteries clearly state, "Every natural law transgressed or wrongly applied must have its effect upon the wrongdoer." It is a matter of cause and effect, and man must constantly strive to keep a balance between the spiritual and the material—bridging the gap which exists between the two opposites, so that he can attain a knowledge of how to control the natural laws for the common good, and not merely for the sake of self and its possible self-serving benefits.

Today's world is not governed by royal elect, philosopher kings, heroic leaders or spiritual wise men, but by gangster governments and avaricious self-appointed usurpers. For the most part such ambitious controllers are driven by wealth, material gains and positions of power, and will not stop short of anything to achieve their voracious desires. This is not to propose that all wealthy people are bad and that the poor and working class are the good guys. A simple study of the history of mankind clearly demonstrates that active evil comes in all sizes, shapes, forms, races and classes. It is a matter of our being controlled by those who have clearly divorced themselves from the Gods and Nature.

The problems of today were the problems of yesterday, and unless we solve them they will be the



problems of tomorrow. Solution is the one finite end to problems. We will live better and progress more rapidly when we decide to devote our lives to solution, and give up the escapist psycho-babble hopes for absolution.

Socrates believed that each man must discover, through his own inward realization united with the outward testimonies of experience, the goal to which he is meant to aspire. Without goal, action is meaningless, and all effort comparatively wasted. Not only must human beings have goals, but nations, races and civilizations must have high destinies toward which they aspire. Failure of this larger vision results inevitably in the collapse of empire and nation. Should we wonder why our Aryan heritage and the world in which we live is in such a state of seemingly hopeless chaos? The reason is not far to seek.

The falsely asserted orthodox priesthood of the western world have failed to paint Nature's picture so that all men can admire it and seek to possess it as the one value worth having. They have brought out all that is ugly to the exclusion of the beautiful, and now avidly preach universalism and condone homosexuality. Through the ages they have committed hideous crimes in the name of religion, and leaders of Christianity have grossly and utterly misinterpreted the sacred mysteries. Had Europeans retained their nature-based, ethnic spiritualism and the unbroken guidance of the occult sciences therein, we should not be faced with the racial and global





disintegration that we suffer today. Each person born onto this planet is spiritually responsible for himself, and if he can raise himself to the realization of cosmic truth he is then in a position to guide others from the imminent doom of the unenlightened. When mankind separates himself from the Cosmos and Nature he not only loses balance with his higher self, but ultimately he becomes a parasitic cancer upon the earth.

In civilizations past numerous methods of society have been tried. At times art has ruled to the exclusion of all else, and with it has come a lack of control of the emotions, so that values become slack. If a nation directs its emphasis on war and armaments, decay will eventually set in through lack of competition and self-satisfaction, and so on. It is no good cursing the Gods for our failures, we must realize that most of the responsibility in the world of man is in his own hands. Until human nature can visualize things from a harmonic cosmic standpoint, there will be neither peace nor security. It is impossible for man to achieve a true form of justice until he can do this, because all his actions devoid of spirituality are prompted by his selfish instincts and ambitions. Men of themselves are not bad, but they may be conditioned out of their intrinsic integrity by the pressure of wrong environment. For the man of stronger substance this should not be a factor, for he knows that no matter where he is, he must always remain what he is. No man need perform destructive

actions because others do. It is not necessary to conform with the stupidity of one's time. To dare to live one's highest personal convictions in the presence of false traditions definitely demands a high degree of individual courage, yet to do one ounce less is to live a lie, which is impossible for the wise man of substance.

It is not the function of government to keep the citizen from falling into error; it is the function of the citizen to keep the government from falling into error.

—US SUPREME COURT JUSTICE ROBERT H. JACKSON

For the most part man does not feel the worth of his own soul. He may be proud of his mental powers, but the intrinsic, inner, infinite worth of his own mind he does not perceive. The mind is all which man permanently is, his inward being, his divine energy, his immortal thought, his boundless capacity, his infinite aspiration—and nevertheless, few value it for what it is worth.

Space is timeless, but the world in which we live did have a starting point in time. The earth is a fragment of a once larger planet. Whether the earth's beginning was the result of random explosion or a collision is of little importance. What is important to remember is that the mother earth is the total life support system for mankind. The earth cannot and will not suffer continual abuse. If we push the scales too far in the wrong direction, we die, and likely jeopardize the entire planet.





The earth, which we know as Midgard, has long served as a backdrop for the human drama, a testing ground of sorts before the eyes of our Gods, with the ounce of divinity that they have endowed upon us for our quest, we must not fail them. Man comes into this world knowing not whence he came, why he is where he is, nor whither he is going. The divine mysteries—revealed to us through our sagas, myths and legends—serve as a guide book for our enlightenment through this material world of illusions. We are who we are and where we are for reasons greater than our comprehension. That world whence we came and to which we soon shall be returning is closer to us than we ever imagine. Midgard is the anti-chambre to eternity.

The ancient Greek philosopher Aristippus, aboard a ship, was once asked by a sailor, "Master, how far is it from this world to the next?" Aristippus inquired, "How thick is the hull of this ship?" The seaman answered, "Three inches, Master." Aristippus replied with a smile, "My friend, we are three inches from the other world."

Aryan man, there will come a time when you must stand before your gods and give account of your deeds here in Midgard. What a miserable sight you will be before the High Ones to report that you merely survived. It is your task to create an environment appropriate to greatness, and greatness will come and take up its abode among our people. We must cause that which we desire, and that which we cause will come to pass.

HERMETIC CIRCLE

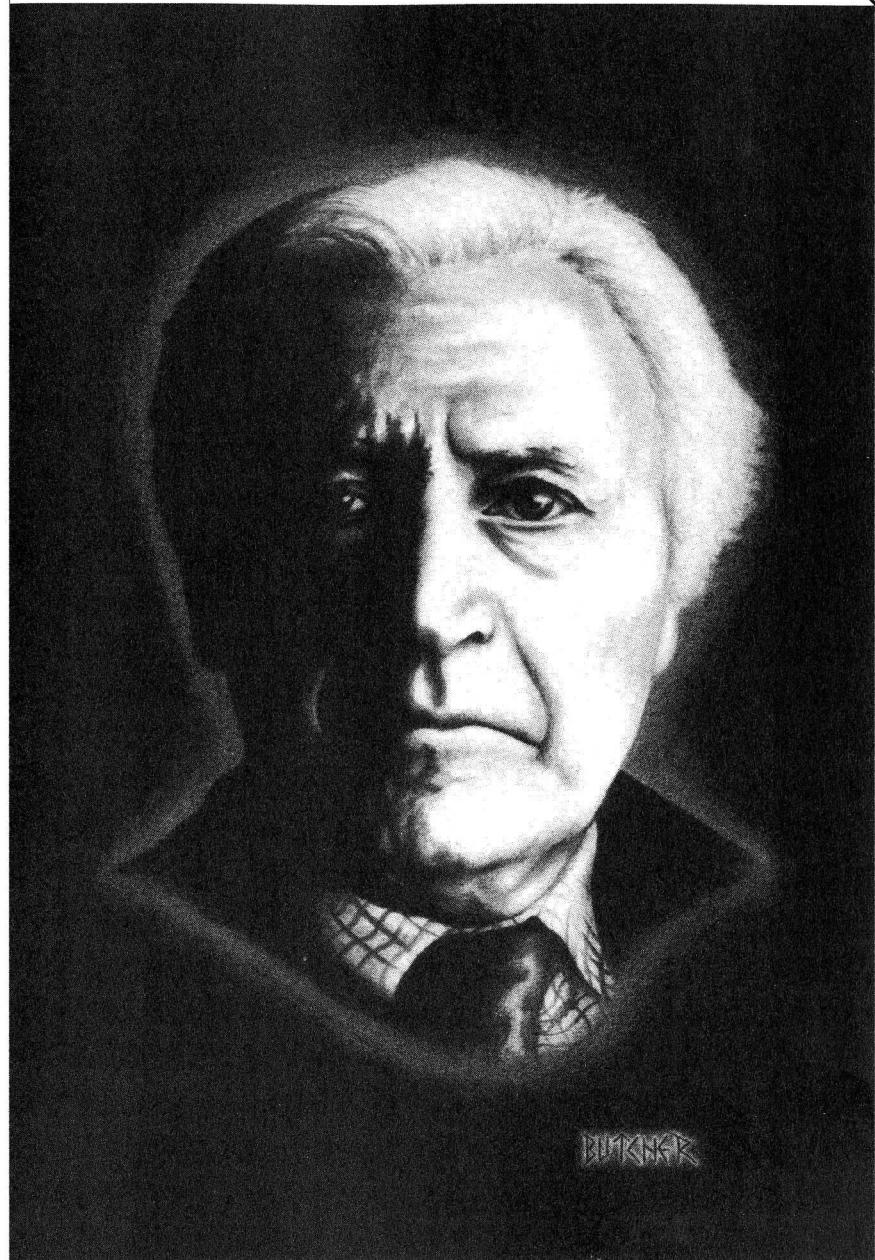
MIGUEL SERRANO

Personal friend of Carl Jung, mystic poet and philosopher of 20th century Wotanism, Miguel Serrano relates his association with Jung in his book C. G. JUNG & HERMANN HESSE—A RECORD OF TWO FRIENDSHIPS. This 1966 publication was originally titled CÍRCULO HERMÉTICO, as Serrano belonged to Jung's inner circle of Aryan thinkers.

An international diplomat through the 1950's and 1960's, Serrano served as Chile's ambassador to India, Yugoslavia, Romania, Bulgaria and Austria. His 1947 voyage to Antarctica, where a mountain was named in his honor, as well as the decades he has devoted to Ariosophic research in Tibet, the Himalayas, Stonehenge, Die Externsteine and the Andes have distinguished Serrano as the pre-eminent proponent of the resurgence of Aryan Wotanism in modern times.

Serrano's dedication to his great ideals have been memorialized by his life's work. In commemoration of his friend Ezra Pound, Serrano promoted the erection of the





MIGUEL SERRANO (1917-)

only existing monument dedicated to this persecuted poet of noble Aryan pursuit, which can be found in Medinaceli, Spain.

Additionally, Serrano has written over forty books, documenting his adventures and imparting his wisdom for future generations of the Aryan elite. These titles have been translated into at least a dozen languages and stand as a testament to the spirit and will of one man's quest for truth—mystical and political truth—in a time of turmoil and great destruction of our culture and spiritual heritage.

In CÍRCULO HERMÉTICO Serrano recalls many of his frequent visits with Jung, and shares with us this personal letter from him dated 14 September 1960 (excerpted):

When, for instance, the belief in the God Wotan vanished and nobody thought of him anymore, the phenomenon originally called Wotan remained; nothing changed but its name, as National Socialism has demonstrated on a grand scale. A collective movement consists of millions of individuals, each of whom shows the symptoms of Wotanism and proves thereby that Wotan in reality never died, but has retained his original vitality and autonomy. Our consciousness only imagines that it has lost its Gods; in reality they are still there and it only needs a certain general condition in order to bring them back in full force. This condition is a situation in which a new orientation and adaptation is needed. If this question is not clearly understood and no proper answer given, the





MIGUEL SERRANO—with his beloved dog Thor

archetype, which expresses this situation, steps in and brings back the reaction, which has always characterized such times, in this case Wotan.

The fact that an archaic God formulates and expresses the dominant of our behaviour means that we ought to find a new religious attitude, a new realization of our dependence upon superior dominants. I do not know how this could be possible without a renewed self-understanding of man, which unavoidably has to begin with the individual. We have the means to compare Man with other psychical animalia and to give him a new definition. We can see him in a new setting which throws an objective light upon his existence, namely as a being, operated and maneuvered by archetypal forces instead of his 'free will,' that is, his arbitrary egoism and his limited consciousness. He should learn that he is not the master in his own house and that he should carefully study the other side of his psychical world, which seems to be the true ruler of his fate.

I know this is merely a 'pious wish,' the fulfillment of which demands centuries, but in each aeon there are at least a few individuals who understand that Man's real task consists of, and keep its tradition for future generations and a time when insight has reached a deeper and more general level. First, the way of a few will be

changed and in a few generations there will be more. It is most unlikely that the general mind within this or even in the next generation will undergo a noticeable change, as present man seems to be quite incapable of realizing that under a certain aspect he is stranger to himself. But whoever is capable of such insight, no matter how isolated he is, should be aware of the law of synchronicity. As the old Chinese saying goes: 'The right man sitting in his house and thinking the right thought will be heard a hundred miles distant.'

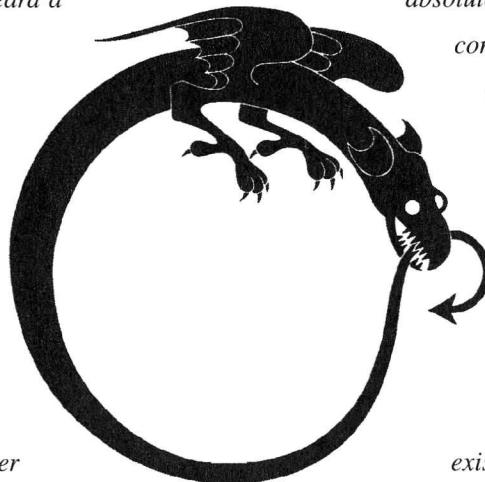
Neither propaganda nor exhibitionist confessions are needed. If the archetype, which is universal, i.e. identical with itself always and anywhere, is properly dealt with in one place only it is influenced as a whole, i.e. simultaneously and everywhere. Thus an old alchemist gave the following consolation to one of his disciples: 'No matter how isolated you are and how lonely you feel, if you do your work truly and conscientiously, unknown friends will come and seek you.'

It seems to me that nothing essential has ever been lost, because its matrix is ever present with us and from this it can and will be reproduced if needed. But those can recover it who have learned the art of averting their eyes

from the blinding light of current opinions and close their ears to the noise of ephemeral slogans.

You rightly say with Multatuli, the Dutch Philosopher: 'Nothing is quite true' and should add with him: 'And even this is not quite true.' The intellect can make its profound statement, that there is no absolute Truth. But if somebody loses his money, his money is lost and this is as good as an absolute Truth, which means that he will not be consoled by the intellectual profundity. There is a thing like convincing Truth, but we have lost sight of it, owing mostly to our gambling intellect, to which we sacrifice our moral certainty and gain thereby nothing but an inferiority-complex, which—by the way—characterizes Western politics.

To be is to do and to make. But as our existence does not depend solely upon our Ego-will, thus our doing and making depends largely upon the dominant of the unconscious. I am not only willing out of my Ego, but I am also made to be creative and active. To be quiet is only good for someone who has been too or perversely active. Otherwise, it is an unnatural artifice, which unnecessarily interferes without nature. We grow up, we blossom and we wilt; and death is ultimate quietude—or so it seems. But much depends upon the



spirit, i.e. the meaning or significance in which we do and make or—in other words—we live. This spirit expresses itself or manifests itself in a Truth, which is indubitably and absolutely convincing to the whole of my being in spite of the fact that the intellect in its endless ramblings will continue forever with its ‘But, ifs,’ which however should not be suppressed, but rather welcomed as occasions to improve your Truth.

In a letter to Jung, which glistens eerily prophetic with today's hindsight, Serrano concludes:

It is even possible that your work, and mine, will only yield fruit in someone who is yet to be born. The work of today is harvested tomorrow. And it is also possible that that person who is to be born somewhere in the future will also be one of us again. Even so, since time is an illusion, our work produces instantaneous results.

It is proper and necessary that contemporary Wotanists understand the origins of Wotan consciousness and the roots of its modern resurgence. Only by being firmly secured in the historical foundations of our ethnic spirituality can there be hope for our future and a realization of the 14 Words:

*“We must secure the existence of our people
and a future for White children.”*



CARL GUSTAV JUNG—chopping wood, Bollingen, 1958



C. G. JUNG

E88AY ΟΝ WOTAN

Preface to
ESSAYS ON CONTEMPORARY EVENTS

[Originally published as the *Vorwort* to AUFSÄTZE ZUR ZEITGESCHICHTE
(Zurich, 1946). Translation by Elizabeth Welsh
in ESSAYS ON CONTEMPORARY EVENTS (London, 1947)]

Medical psychotherapy, for practical reasons, has to deal with the whole of the psyche. Therefore, it is bound to come to terms with all those factors, biological as well as social and mental, which have a vital influence on psychic life.

We are living in times of great disruption: political passions are aflame, internal upheavals have brought nations to the brink of chaos, and the very foundations of our Weltanschauung are shattered. This critical state of things has such a tremendous influence on the psychic life of the individual that the doctor must follow its effects with more than usual attention. The storm of events does not

sweep down upon him only from the great world outside; he feels the violence of its impact even in the quiet of his consulting-room and in the privacy of the medical consultation. As he has a responsibility towards his patients, he cannot afford to withdraw to the peaceful island of undisturbed scientific work, but must constantly descend into the arena of world events, in order to join in the battle of conflicting passions and opinions. Were he to remain aloof from the tumult, the calamity of his time would reach him only from afar, and his patients' suffering would find neither ear nor understanding. He would be at a loss to know how to talk to him, and to help him out of his isolation. For this reason the psychologist cannot avoid coming to grips with contemporary history, even if his very soul shrinks from the political uproar, the lying propaganda, and the jarring speeches of the demagogues. We need not mention his duties as a citizen, which confront him with a similar task. As a physician, he has a higher obligation to humanity in this respect.

From time to time, therefore, I have felt obliged to step beyond the usual bounds of my profession. The experience of the psychologist is of a rather special kind, and it seemed to me that the general public might find it useful to hear his point of view. This was hardly a far-fetched conclusion, for surely the most naïve of laymen could not fail to see that many contemporary figures and events were positively asking for psychological elucidation.

Were psychopathic symptoms ever more conspicuous than in the contemporary political scene?

It has never been my wish to meddle in the political questions of the day. But in the course of the years I have written a few papers which give my reactions to current events. The present book contains a collection of these occasional essays, all written between 1936 and 1946. It is natural enough that my thoughts should have been especially concerned with Germany, which has been a problem to me ever since the first World War. My statements have evidently led to all manner of misunderstandings, which are chiefly due, no doubt, to the fact that my psychological point of view strikes many people as new and therefore strange. Instead of embarking upon lengthy arguments in an attempt to clear up these misunderstandings, I have found it simpler to collect all the passages in my other writings which deal with the same theme and to put them in an epilogue. The reader will thus be in a position to get a clear picture of the facts for himself.

[First published as **WOTAN**, Neue Schweizer Rundschau (Zurich). n.s., III (March, 1936), 657-69. Republished in AUFSÄTZE ZUR ZEITGESCHICHTE (Zurich, 1946), 1-23. Trans. by Barbara Hannah in ESSAYS ON CONTEMPORARY EVENTS (London, 1947), 1-16; this version has been consulted.

Motto, trans. by H. C. Roberts:

*[In Germany Shall divers sects arise,
Coming very near to happy paganism.
The heart captivated and small receivings
Shall open the gate to pay the true tithe.]*

WOTAN

*En Germanie naistront diverses sectes,
S'approchans fort de l'heureux paganisme:
Le cœur captif et petites receipts
Feront retour à payer la vraye disme.*

—PROPHÉTIES DE MAISTRE MICHEL NOSTRADAMUS, 1555

When we look back to the time before 1914, we find ourselves living in a world of events which would have been inconceivable before the war. We were even beginning to regard war between civilized nations as a fable, thinking that such an absurdity would become less and less possible in our rational, internationally organized world. And what came after the war was a veritable witches' sabbath. Everywhere fantastic revolutions, violent alterations of the map, reversions in politics to medieval or even antique prototypes, totalitarian states that engulf their neighbours and outdo all previous theocracies in their absolutist claims, persecutions of Christians and Jews, wholesale political murder, and finally we have witnessed a light-hearted piratical raid on a peaceful, half-civilized people.

With such goings on in the wide world it is not in the least surprising that there should be equally curious manifestations on a smaller scale in other spheres. In the realm of philosophy we shall have to wait some time before

anyone is able to assess the kind of age we are living in. But in the sphere of religion we can see at once that some very significant things have been happening. We need feel no surprise that in Russia the colourful splendours of the Eastern Orthodox Church have been superseded by the Movement of the Godless—indeed, one breathed a sigh of relief oneself when one emerged from the haze of an Orthodox church with its multitude of lamps and entered an honest mosque, where the sublime and invisible omnipresence of God was not crowded out by a superfluity of sacred paraphernalia. Tasteless and pitifully unintelligent as it is, and however deplorable the low spiritual level of the “scientific” reaction, it was inevitable that nineteenth-century “scientific” enlightenment should one day dawn in Russia.

But what is more than curious—indeed, piquant to a degree—is that an ancient god of storm and frenzy, the long quiescent Wotan, should awake, like an extinct volcano, to new activity, in a civilized country that had long been supposed to have outgrown the Middle Ages. We have seen him come to life in the German Youth Movement, and right at the beginning the blood of several sheep was shed in honour of his resurrection. Armed with rucksack and lute, blond youths, and sometimes girls as well, were to be seen as restless wanderers on every road from the North Cape to Sicily, faithful votaries of the roving god. Later, towards the end of the Weimar Republic, the wandering

role was taken over by thousands of unemployed, who were to be met with everywhere on their aimless journeys. By 1933 they wandered no longer, but marched in their hundreds of thousands. The Hitler movement literally brought the whole of Germany to its feet, from five-year-olds to veterans, and produced a spectacle of a nation migrating from one place to another. Wotan the wanderer was on the move. He could be seen, looking rather shamefaced, in the meeting-house of a sect of simple folk in North Germany, disguised as Christ sitting on a white horse. I do not know if these people were aware of Wotan’s ancient connection with the figures of Christ and Dionysus, but it is not very probable.

Wotan is a restless wanderer who creates unrest and stirs up strife, now here, now there, and works magic. He was soon changed by Christianity into the devil, and only lived on in fading local traditions as a ghostly hunter who was seen with his retinue, flickering like a will o’ the wisp through the stormy night. In the Middle Ages the role of the restless wanderer was taken over by Ahasuerus, the Wandering Jew, which is not a Jewish but a Christian legend. The motif of the wanderer who has not accepted Christ was projected on the Jews, in the same way as we always rediscover our unconscious psychic contents in other people. At any rate the coincidence of anti-Semitism with the reawakening of Wotan is a psychological subtlety that may perhaps be worth mentioning.

The German youths who celebrated the solstice with sheep-sacrifices were not the first to hear the rustling in the primeval forest of the unconsciousness. They were anticipated by Nietzsche, Schuler, Stefan George, and Ludwig Klages. The literary tradition of the Rhineland and the country south of the Main has a classical stamp that cannot easily be got rid of; every interpretation of intoxication and exuberance is apt to be taken back to classical models, to Dionysus, to the puer aeternus and the cosmogonic Eros. No doubt it sounds better to academic ears to interpret these things as Dionysus, but Wotan might be a more correct interpretation. He is the god of storm and frenzy, the unleasher of passions and the lust of battle; moreover he is a superlative magician and artist in illusion who is versed in all secrets of an occult nature.

Nietzsche's case is certainly a peculiar one. He had no knowledge of Germanic literature; he discovered the "cultural Philistine"; and the announcement that "God is dead" led to Zarathustra's meeting with an unknown god in unexpected form, who approached him sometimes as an enemy and sometimes disguised as Zarathustra himself. Zarathustra, too, was a soothsayer, a magician, and the storm-wind:

And like a wind shall I come to blow among them, and with my spirit shall take away the breath of their spirit; thus my future wills it.

Truly, a strong wind is Zarathustra to all that are low; and this

counsel gives he to his enemies and to all that spit and spew: "Beware of spitting against the wind."

And when Zarathustra dreamed that he was guardian of the graves in the "lone mountain fortress of death," and was making a mighty effort to open the gates, suddenly

A roaring wind tore the gates asunder; whistling, shrieking, and keening, it cast a black coffin before me.

And amid the roaring and whistling and shrieking the coffin burst open and spouted a thousand peals of laughter.

The disciple who interpreted the dream said to Zarathustra:

Are you not yourself the wind with shrill whistling, which bursts open the gates of the fortress of death?

Are you not yourself the coffin filled with life's gay malice and angel-grimaces?

In 1863 or 1864, in his poem TO THE UNKNOWN GOD, Nietzsche had written:

*I shall and will know thee, Unknown One,
Who searchest out the depths of my soul,
And blowest through my life like a storm,
Ungraspable, and yet my kinsman!*

I shall and will know thee, and serve thee.

Twenty years later, in his MISTRAL SONG, he wrote:

*Mistral wind, chaser of clouds,
Killer of gloom, sweeper of the skies,
Raging storm-wind, how I love thee!
Are we not both the first-fruits
Of the same womb, forever predestined
To the same fate?*

In the dithyramb known as ARIADNE'S LAMENT, Nietzsche is completely the victim of the hunter-god:

*Stretched out, shuddering,
Like a half-dead thing whose feet are warmed,
Shaken by unknown fevers,
Shivering with piercing icy frost arrows,
Hunted by thee, O thought,
Unutterable! Veiled! horrible one!
Thou huntsman behind the cloud.
Struck down by thy lightning bolt,
Thou mocking eye that stares at me from the dark!
Thus I lie.
Writhing, twisting, tormented
With all eternal tortures,
Smitten
By thee, cruel huntsman,
Thou unknown—God!*

This remarkable image of the hunter-god is not a mere dithyrambic figure of speech but is based on and



experience which Nietzsche had when he was fifteen years old, at Pforta. It is described in a book by Nietzsche's sister, Elizabeth Foerster-Nietzsche. As he was wandering about in a gloomy wood at night, he was terrified by a "blood-curdling shriek from a neighbouring lunatic asylum," and soon afterwards he came face to face with a huntsman whose "features were wild and uncanny." Setting his whistle to his lips "in a valley surrounded by wild scrub," the huntsman "blew such a shrill blast" that Nietzsche lost consciousness—but woke up again in Pforta. It was a nightmare. It is significant that in his dream Nietzsche, who in reality intended to go to Eisleben, Luther's town, discussed with the huntsman the question of going instead to "Teutschenthal" (Valley of the Germans). No one with ears can misunderstand the shrill whistling of the storm-god in the nocturnal wood.

Was it really only the classical philologist in Nietzsche that led to the god being called Dionysus instead of Wotan—or was it perhaps due to his fateful meeting with Wagner?

In his REICH OHNE RAUM, which was first published in 1919, Bruno Goetz saw the secret of coming events in Germany in the form of a very strange vision. I have never forgotten this little book, for it struck me at the time as a forecast of the German weather. It anticipates the conflict between the realm of ideas and life, between Wotan's dual nature as a god of storm and a god of secret musings. Wotan



disappeared when his oaks fell and appeared again when the Christian God proved too weak to save Christendom from fratricidal slaughter. When the Holy Father at Rome could only impotently lament before God the fate of the grex segregatus, the one-eyed old hunter, on the edge of the German forest, laughed and saddled Sleipnir.

We are always convinced that the modern world is a reasonable world, basing our opinion on economic, political, and psychological factors. But if we may forget for a moment that we are living in the year of Our Lord 1936, and, laying aside our well-meaning, all-too-human reasonableness, may burden God or the gods with the responsibility for contemporary events instead of man, we would find Wotan quite suitable as a casual hypothesis. In fact, I venture the heretical suggestion that the unfathomable depths of Wotan's character explain more of National Socialism than all three reasonable factors put together. There is no doubt that each of these factors explains an important aspect of what is going on in Germany, but Wotan explains yet more. He is particularly enlightening in regard to a general phenomenon which is so strange to anybody not a German that it remains incomprehensible, even after the deepest reflection.

Perhaps we may sum up this general phenomenon as Ergriffenheit—a state of being seized or possessed. The term postulates not only an Ergriffener (one who is seized) but, also, an Ergreifer (one who seizes). Wotan is an

Ergreifer of men, and, unless one wishes to deify Hitler—which has indeed actually happened—he is really the only explanation. It is true that Wotan shares this quality with his cousin Dionysus, but Dionysus seems to have exercised his influence mainly on women. The maenads were a species of female storm-troopers, and, according to mythical reports, were dangerous enough. Wotan confined himself to the berserkers, who found their vocation as the Blackshirts of mythical kings.

A mind that is still childish thinks of the gods as metaphysical entities existing in their own right, or else regards them as playful or superstitious inventions. From either point of view the parallel between Wotan redivivus and the social, political and psychic storm that is shaking Germany might have at least the value of a parable. But since the gods are without doubt personifications of psychic forces, to assert their metaphysical existence is as much an intellectual presumption as the opinion that they could ever be invented. Not that "psychic forces" have anything to do with the conscious mind, fond as we are of playing with the idea that consciousness and psyche are identical. This is only another piece of intellectual presumption. "Psychic forces" have far more to do with the realm of the unconscious. Our mania for rational explanations obviously has its roots in our fear of metaphysics, for the two were always hostile brothers. Hence, anything unexpected that approaches us from the dark realm is regarded either as

coming from outside and, therefore, as real, or else as an hallucination and, therefore, not true. The idea that anything could be real or true which does not come from outside has hardly begun to dawn on contemporary man.

For the sake of better understanding and to avoid prejudice, we could of course dispense with the name "Wotan" and speak instead of the furor teutonicus. But we should only be saying the same thing and not as well, for the furor in this case is a mere psychologizing of Wotan and tells us no more than that the Germans are in a state of "fury." We thus lose sight of the most peculiar feature of this whole phenomenon, namely, the dramatic aspect of the Ergreifer and the Ergriffener. The impressive thing about the German phenomenon is that one man, who is obviously "possessed," has infected a whole nation to such an extent that everything is set in motion and has started rolling on its course towards perdition.

It seems to me that Wotan hits the mark as an hypothesis. Apparently he really was only asleep in the Kyffhäuser mountain until the ravens called him and announced the break of day. He is a fundamental attribute of the German psyche, an irrational psychic factor which acts on the high pressure of civilization like a cyclone and blows it away. Despite their crankiness, the Wotan-worshippers seem to have judged things more correctly than the worshippers of reason. Apparently everyone had forgotten that Wotan is a Germanic datum of first

importance, the truest expression and unsurpassed personification of a fundamental quality that is particularly characteristic of the Germans. Houston Stewart Chamberlain is a symptom which arouses suspicion that other veiled gods may be sleeping elsewhere. The emphasis on the German race—commonly called "Aryan"—the Germanic heritage, blood and soil, the Wagalaweia songs, the ride of the Valkyries, Jesus as a blond and blue-eyed hero, the Greek mother of St. Paul, the devil as an international Alberich in Jewish or Masonic guise, the Nordic aurora borealis as the light of civilization, the inferior Mediterranean races—all this is the indispensable scenery for the drama that is taking place and at the bottom they all mean the same thing: a god has taken possession of the Germans and their house is filled with a "mighty rushing wind." It was soon after Hitler seized power, if I am not mistaken, that a cartoon appeared in PUNCH of a raving berserker tearing himself free from his bonds. A hurricane has broken loose in Germany while we still believe it is fine weather.

Things are comparatively quiet in Switzerland, though occasionally there is a puff of wind from the north or south. Sometimes it has a slightly ominous sound, sometimes it whispers so harmlessly or even idealistically that no one is alarmed. "Let the sleeping dogs lie"—we manage to get along pretty well with this proverbial wisdom. It is sometimes said that the Swiss are singularly

averse to making a problem of themselves. I must rebut this accusation: the Swiss do have their problems, but they would not admit it for anything in the world, even though they see which way the wind is blowing. We thus pay our tribute to the time of storm and stress in Germany, but we never mention it, and this enables us to feel vastly superior.

It is above all the Germans who have an opportunity, perhaps unique in history, to look into their own hearts and to learn what those perils of the soul were from which Christianity tried to rescue mankind. Germany is a land of spiritual catastrophes, where nature never makes more than a pretense of peace with the world-ruling reason. The disturber of the peace is a wind that blows into Europe from Asia's vastness, sweeping in on a wide front from Thrace to the Baltic, scattering the nations before it like dry leaves, or inspiring thoughts that shake the world to its foundations. It is an elemental Dionysus breaking into the Apollonian order. The rouser of this tempest is named Wotan, and we can learn a good deal about him from the political confusion and spiritual upheaval he has caused throughout history. For a more exact investigation of his character, however, we must go back to the age of myths, which did not explain everything in terms of man and his limited capacities, but sought the deeper cause in the psyche and its autonomous powers. Man's earliest intuitions personified these powers as gods, and described them in the myths with great care and circumstantiality

according to their various characters. This could be done the more readily on account of the firmly established primordial types or images which are innate in the unconscious of many races and exercise a direct influence upon them. Because the behavior of a race takes on its specific character from its underlying images, we can speak of an archetype "Wotan." As an autonomous psychic factor, Wotan produces effects in the collective life of a people and thereby reveals his own nature. For Wotan has a peculiar biology of his own, quite apart from the nature of man. It is only from time to time that individuals fall under the irresistible influence of this unconscious factor. When it is quiescent, one is no more aware of the archetype Wotan than of a latent epilepsy. Could the Germans who were adults in 1914 have foreseen what they would be today? Such amazing transformations are the effect of the god of wind, that "bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth." It seizes everything in its path and overthrows everything that is not firmly rooted. When the wind blows it shakes everything that is insecure, whether without or within.

Martin Ninck has recently published a monograph which is a most welcome addition to our knowledge of Wotan's nature. The reader need not fear that this book is nothing but a scientific study written with academic aloofness from the subject. Certainly the right to scientific

objectivity is fully preserved, and the material has been collected with extraordinary thoroughness and presented in unusually clear form. But, over and above all this, one feels that the author is vitally interested in it, that the chord of Wotan is vibrating in him, too. This is no criticism—on the contrary, it is one of the chief merits of the book, which without this enthusiasm might easily have degenerated into a tedious catalogue. Ninck sketches a really magnificent portrait of the German archetype Wotan. He describes him in ten chapters, using all the available sources, as the berserker, the god of storm, the wanderer, the warrior, the Wunsch- and Minne-god, the lord of the dead and of the Einherjar, the master of secret knowledge, the magician, and the god of the poets. Neither the Valkyries nor the Fylgja are forgotten, for they form part of the mythological background and fateful significance of Wotan. Ninck's inquiry into the name and its origin is particularly instructive. He shows that Wotan is not only a god of rage and frenzy who embodies the instinctual and emotion aspect of the unconscious. Its intuitive and inspiring side, also, manifests itself in him, for he understands the runes and can interpret fate.

The Romans identified Wotan with Mercury, but his character does not really correspond to any Roman or Greek god, although there are certain resemblances. He is a wanderer like Mercury, for instance, he rules over the dead like Pluto and Kronos, and is connected with

Dionysus by his emotional frenzy, particularly in its mantic aspect. It is surprising that Ninck does not mention Hermes, the god of revelation, who as pneuma and nous is associated with the wind. He would be the connecting-link with the Christian pneuma and the miracle of Pentecost. As Poimandres (the shepherd of men), Hermes is an Ergreifer like Wotan. Ninck rightly points out that Dionysus and the other Greek gods always remained under the supreme authority of Zeus, which indicates a fundamental difference between the Greek and the Germanic temperament. Ninck assumes an inner affinity between Wotan and Kronos, and the latter's defeat may perhaps be a sign that the Wotan-archetype was once overcome and split up in prehistoric times. At all events, the Germanic god represents a totality on a very primitive level, a psychological condition in which man's will was almost identical with the god's and entirely at his mercy. But the Greeks had gods who helped man against other gods; indeed, All-Father Zeus himself is not far from the ideal of a benevolent, enlightened despot.

It was not in Wotan's nature to linger on and show signs of old age. He simply disappeared when the times turned against him, and remained invisible for more than a thousand years, working anonymously and indirectly. Archetypes are like riverbeds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water



of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed. The life of the individual as a member of society and particularly as a part of the State may be regulated like a canal, but the life of nations is a great rushing river which is utterly beyond human control, in the hands of One who has always been stronger than men. The League of Nations, which was supposed to possess supranational authority, is regarded by some as a child in need of care and protection, by others as an abortion. Thus, the life of nations rolls on unchecked, without guidance, unconscious of where it is going, like a rock crashing down the side of a hill, until it is stopped by an obstacle stronger than itself. Political events move from one impasse to the next, like a torrent caught in gullies, creeks and marshes. All human control comes to an end when the individual is caught in a mass movement. Then, the archetypes begin to function, as happens, also, in the lives of individuals when they are confronted with situations that cannot be dealt with in any of the familiar ways. But what a so-called Führer does with a mass movement can plainly be seen if we turn our eyes to the north or south of our country.

The ruling archetype does not remain the same forever, as is evident from the temporal limitations that have been set to the hoped-for reign of peace, the "thousand-year Reich." The Mediterranean father-

archetype of the just, order-loving, benevolent ruler had been shattered over the whole of northern Europe, as the present fate of the Christian Churches bears witness. Fascism in Italy and the civil war in Spain show that in the south as well the cataclysm has been far greater than one expected. Even the Catholic Church can no longer afford trials of strength.

The nationalist God has attacked Christianity on a broad front. In Russia, he is called technology and science, in Italy, Duce, and in Germany, "German Faith," "German Christianity," or the State. The "German Christians" are a contradiction in terms and would do better to join Hauer's "German Faith Movement." These are decent and well-meaning people who honestly admit their Ergriffenheit and try to come to terms with this new and undeniable fact. They go to an enormous amount of trouble to make it look less alarming by dressing it up in a conciliatory historical garb and giving us consoling glimpses of great figures such as Meister Eckhart, who was, also, a German and, also, ergriffen. In this way the awkward question of who the Ergreifer is is circumvented. He was always "God." But the more Hauer restricts the world-wide sphere of Indo-European culture to the "Nordic" in general and to the Edda in particular, and the more "German" this faith becomes as a manifestation of Ergriffenheit, the more painfully evident it is that the "German" god is the god of the Germans.

One cannot read Hauer's book without emotion, if one regards it as the tragic and really heroic effort of a conscientious scholar who, without knowing how it happened to him, was violently summoned by the inaudible voice of the Ergreifer and is now trying with all his might, and with all his knowledge and ability, to build a bridge between the dark forces of life and the shining world of historical ideas. But what do all the beauties of the past from totally different levels of culture mean to the man of today, when confronted with a living and unfathomable tribal god such as he has never experienced before? They are sucked like dry leaves into the roaring whirlwind, and the rhythmic alliterations of the Edda became inextricably mixed up with Christian mystical texts, German poetry and the wisdom of the Upanishads. Hauer himself is engrossed by the depths of meaning in the primal words lying at the root of the Germanic languages, to an extent that he certainly never knew before. Hauer the Indologist is not to blame for this, nor yet the Edda; it is rather the fault of kairos—the present moment in time—whose name on closer investigation turns out to be Wotan. I would, therefore, advise the German Faith Movement to throw aside their scruples. Intelligent people who will not confuse them with the crude Wotan-worshippers whose faith is a mere pretense. There are people in the German Faith Movement who are intelligent enough not only to believe, but to know, that the god of the Germans is Wotan and not

the Christian God. This is a tragic experience and no disgrace. It has always been terrible to fall into the hands of a living god. Yahweh was no exception to this rule, and the Philistines, Edomites, Amorites and the rest, who were outside the Yahweh experience, must certainly have found it exceedingly disagreeable. The Semitic experience of Allah was for a long time an extremely painful affair for the whole of Christendom. We who stand outside judge the Germans far too much, as if they were responsible agents, but perhaps it would be nearer the truth to regard them, also, as victims.

If we apply our admittedly peculiar point of view consistently, we are driven to conclude that Wotan must, in time, reveal not only the restless, violent, stormy side of his character, but, also, his ecstatic and mantic qualities—a very different aspect of his nature. If this conclusion is correct, National Socialism would not be the last word. Things must be concealed in the background which we cannot imagine at present, but we may expect them to appear in the course of the next few years or decades. Wotan's reawakening is a stepping back into the past; the stream was dammed up and has broken into its old channel. But the Obstruction will not last forever; it is rather a *reculer pour mieux sauter*, and the water will overleap the obstacle. Then, at last, we shall know what Wotan is saying when he "murmers with Mimir's head."

TEMPLE OF WOTAN

Fast move the sons of Mim, and fate
Is heard in the note of the Gjallarhorn;
Loud blows Heimdall, the horn is aloft,
In fear quake all who on Hel-roads are.
Yggdrasill shakes and shivers on high
The ancient limbs, and the giant is loose;
Wotan murmurs with Mimir's head
But the kinsman of Surt shall slay him soon.

How fare the gods? how fare the elves?
All Jotunheim groans, the gods are at council;
Loud roar the dwarfs by the doors of stone,
The masters of the rocks: would you know yet more?

Now Garm howls loud before Gnipahellir;
The fetters will burst, and the wolf run free;
Much I do know, and more can see
Of the fate of the gods, the mighty in fight.

From the east comes Hrym with shield held high;
In giant-wrath does the serpent writhe;
O'er the waves he twists, and the tawny eagle
Gnaws corpses screaming; Naglfar is loose.

O'er the sea from the north there sails a ship
With the people of Hel, at the helm stands Loki;
After the wolf do wild men follow,
And with them the brother of Byleist goes.

Holy Book of the Aryan Tribes



WOTANSVOLK HOF—St. Maries, Idaho, USA



HAVAMAL

INTRODUCTION

If we survey the whole field of Indo-European, Teutonic and Celtic religiosity, it is unmistakably clear that "The Hávamál" (The words of the High One, Wotan) best expresses the deepest essence and character of the Aryan.

In the Hávamál Wotan teaches the fallibility of man, the necessity for courage, temperance, independence and truthfulness, respect for old age, hospitality, charity and contentment and instructions for the burial of the dead. The Hávamál essentially includes the entire code of conduct for our Folk.

From early youth Viking boys were expected and encouraged to show the bold spirit demanded by the Hávamál. There are two outstanding characteristics of those who hold to the teachings of the Hávamál. Both became widely self-evident during the Viking era and are just as relevant today. First is a man's concern for honor, his family's and his own. And second is his belief in luck and fate of the Norns. The Vikings took nothing more



seriously than their families. It is a continuing institution, even though the individuals within it perish. The family is the man's master, it can do without him, but not he without it.

Our ancient European ancestors believed that expulsion from one's family or folk was to be the worst of fates. No man, they believed, should be an entity to himself, he is a part of the fabric of a family. To belong to a family or clan of high esteem is a rare blessing, and to belong to one's immediate family is a human necessity. To not belong is to be the lowest of the species, the thrall, the man who can scarcely be said to have a soul.

It is indisputably evident through the teachings of the Hávamál and the practice of Wotanism that it is not rooted in any kind of fear, neither fear of deity nor fear of death. To the Viking who followed Wotan's path, honor and acclaim was like rain upon a parched meadow. It was a strong belief at that time that through a life of unflinching courage and achievement and a glorious death that a man will be remembered for many generations.

TEMPLE OF WOTAN

Cattle die, Kinsmen die,
A man himself Must likewise die;
But the fair fame never dies For him who has earned it well.

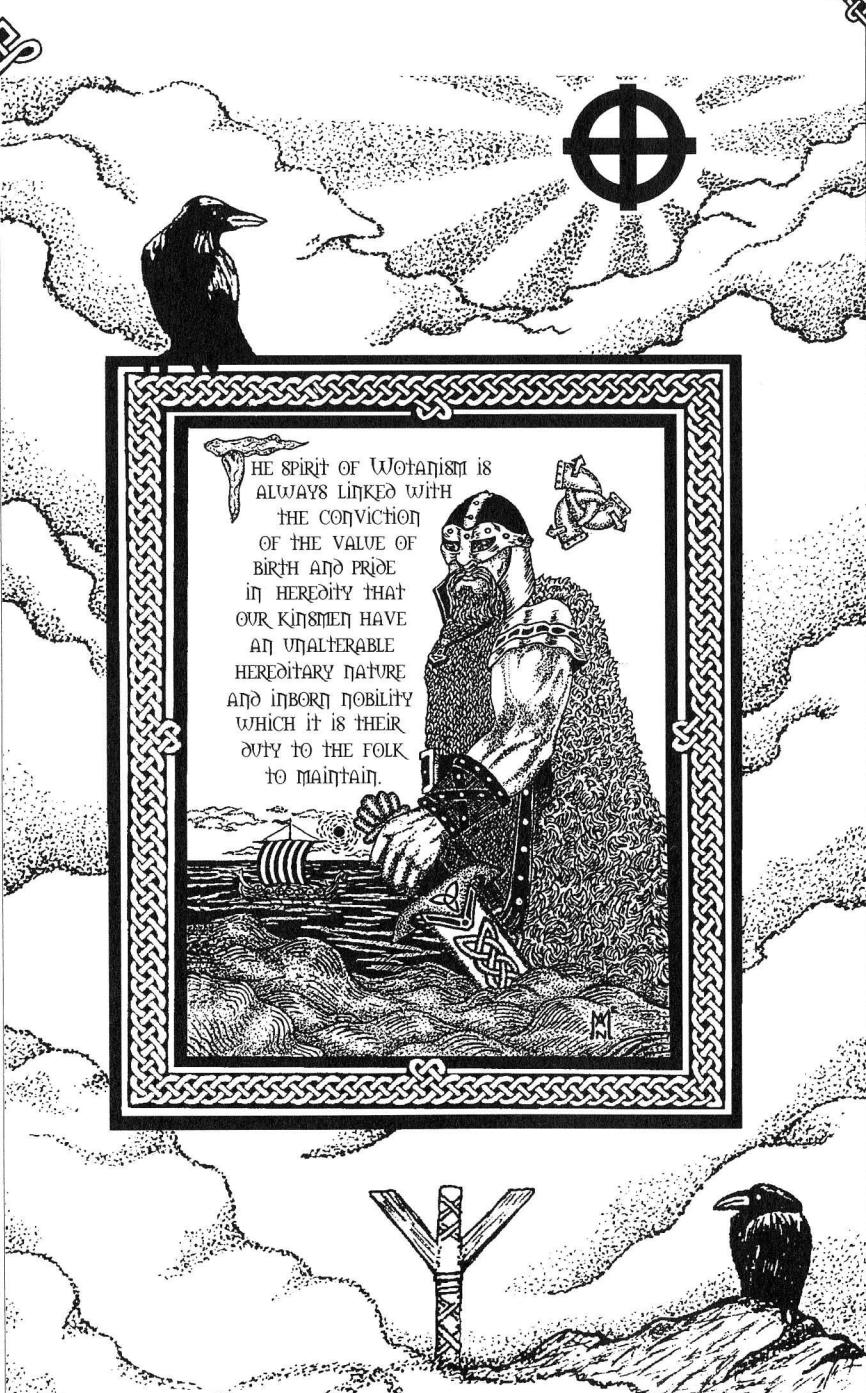
The Aryan from earliest times has always intrinsically followed a basic code of ethics. It was in the ninth century that the Hávamál, as we know it today, was compiled as one of the poems in the Codex Regius of the Elder Edda.

The poetry of our ancient Teutonic ancestors was of two kinds, Eddaic and Scaldic. Eddaic poetry was older and more forthright in style. To a great extent it dealt with heroes and gods of the Folk. It was from the Eddas, for example, that Richard Wagner got the story of the Nibelungs, the theme for so many operas. The Eddas preserved the wisdom of the Hávamál. Through the verses of the Hávamál one will find a collection of proverbs and aphoristic advice on right living and social conduct.

To the Wotanist, family, nation, worship and law, the seasons of the year and festivals, the customs and spiritual life, house and farm, all are related in a world order. In this world order man lives as a member of his race, which was perpetuated permanently in ordered procreation.

To the enlightened Aryan the whole universe breathes the Spirit of Wotan. As Allfather of the Folk, Wotan reaches deep into our collective conscience and unites us as a people in a unique emotional way, something no alien religion has achieved in two thousand years.

In the Hávamál, through the wisdom of Wotan, we find the innermost character of our racial soul and a balanced self-assertion in the universal order of life.





HAVAMAL

— WORDS —



OF THE HIGH ONE

☒ 1. All door-ways, before going forward, should be looked to; for difficult it is to know where foes may sit within a dwelling.

☒ 2. Givers, hail! A guest is come in: where shall he sit? In much haste is he, who on the ways has to try his luck.

☒ 3. Fire is needful to him who is come in, and whose knees are frozen; food and raiment a man requires, whoe'er the fell has travelled.

☒ 4. Water to him is needful who for refection comes, a towel and hospitable invitation, a good reception; if he can get it, discourse and answer.

☒ 5. Wit is needful to him who travels far: at home all is easy. A laughing-stock is he who nothing knows, and with the instructed sits.



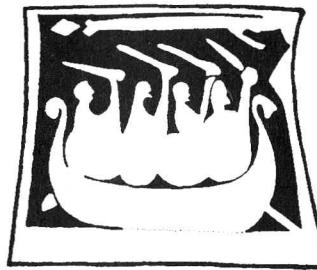
☒ 6. Of his understanding no one should be proud, but rather in conduct cautious. When the prudent and taciturn come to a dwelling, harm seldom befalls the cautious; for a firmer friend no man ever gets than great sagacity.

☒ 7. A wary guest, who to refection comes, keeps a cautious silence, with his ears listens, and with his eyes observes: so explores every prudent man.

☒ 8. He is happy, who for himself obtains fame and kind words: less sure is that which a man must have in another's breast.

☒ 9. He is happy, who in himself possesses fame and wit while living; for bad counsels have oft been received from another's breast.

☒ 10. A better burthen no man bears on the way than much good sense; that is thought better than riches in a strange place; such is the recourse of the indigent.



¶ 11. A worse provision on the way he cannot carry than too much beer-bibbing; so good is not, as it is said, beer for the sons of men.

¶ 12. A worse provision no man can take from table than too much beer-bibbing: for the more he drinks the less control he has of his own mind.

¶ 13. Oblivion's heron 'tis called that overpotations hovers; he steals the minds of men. With this bird's pinions I was fettered in Gunnlods dwelling.

¶ 14. Drunk I was, I was over-drunk, at that cunning Fialar's. It's the best drunkenness, when everyone after it regains his reason.

¶ 15. Taciturn and prudent, and in war daring, should a king's children be; joyous and generous everyone should be until his hour of death.

¶ 16. A cowardly man thinks he will ever live, if warfare he avoids; but old age will give him no peace, though spears may spare him.

¶ 17. A fool gapes when to a house he comes, to himself mutters or is silent; but all at once, if he gets drink, then is the man's mind displayed.

¶ 18. He alone knows who wanders wide, and has much experienced, by what disposition each man is ruled, who common sense possesses.

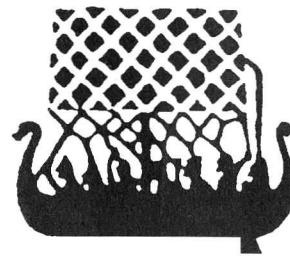
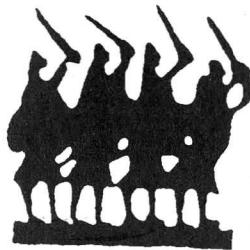
¶ 19. Let a man hold the cup, yet of the mead drink moderately, speak sensibly or be silent. As of a fault no man will admonish thee, if thou goest betimes to sleep.

¶ 20. A greedy man, if he be not moderate, eats to his mortal sorrow. Often time his belly draws laughter on a silly man, who among the prudent comes.

¶ 21. Cattle know when to go home, and then from grazing cease; but a foolish man never knows his stomach's measure.

¶ 22. A miserable man, and ill-





conditioned, sneers at everything: one thing he knows not, which he ought to know, that he is not free from faults.

☒ 23. A foolish man is all night awake, pondering over everything; he then grows tired; and when morning comes all is lament as before.

☒ 24. A foolish man thinks all who on him smile to be his friends; he feels it not, although they speak ill of him, when he sits among the clever.

☒ 25. A foolish man thinks all who speak him fair to be his friends; but he will find, if into court he comes, that he has few advocates.

☒ 26. A foolish man thinks he knows everything if placed in unexpected difficulty; but he knows not what to answer, if to the test he is put.

☒ 27. A foolish man who among people comes, had best be silent; for no one knows that he knows nothing, unless he talks too much. He who previously knew nothing will still know nothing, talk he ever so much.

☒ 28. He thinks himself wise, who can ask questions and converse also; conceal his ignorance no one can, because it circulates among men.

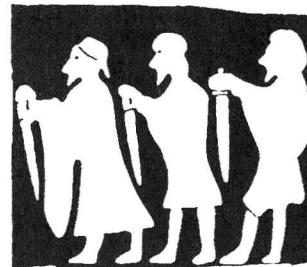
☒ 29. He utters too many futile words who is never silent; a garrulous tongue, if it be not checked, sings often to its own harm.

☒ 30. For a gazing-stock no man shall have another, although he come a stranger to his house. Many a one thinks himself wise, if he is not questioned, and can sit in a dry habit.

☒ 31. Clever thinks himself the guest who jeers a guest, if he takes to flight. Knows it not certainly he who prates at meat, whether he babbles among foes.

☒ 32. Many men are mutually well-disposed, yet at table will torment each other. That strife will ever be; guest will guest irritate.

☒ 33. Early meals a man should often take, unless to a friend's house he goes; else he will sit and



mope, will seem half-famished, and can of few things enquire.

☒ 34. Long is and indirect the way to a bad friend's, though by the road he dwell; but to a good friend's the paths lie direct, though he be far away.

☒ 35. A guest should depart, not always stay in one place. The welcome becomes unwelcome, if he too long continues in another's house.

☒ 36. One's own house is best, small though it be; at home is every one his own master. Though he but two goats possesses, and a straw-thatched cot, even that is better than begging.

☒ 37. One's own house is best, small though it be, at home is every one his own master. Bleeding at heart is he, who has to ask for food at every meal-tide.

☒ 38. Leaving in the field his arms, let no man go a foot's length forward; for it is hard to know when

on the way a man may need his weapon.

☒ 39. I have never found a man so bountiful, or so hospitable that he refused a present; or of his property so liberal that he scorned a recompense.

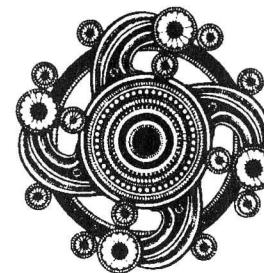
☒ 40. Of the property which he has gained no man should suffer need; for the hated oft is spared what for the dear was destined. Much goes worse than is expected.

☒ 41. With arms and vestments friends should each other gladden, those which are in themselves most sightly. Givers and requiters are longest friends, if all [else] goes well.

☒ 42. To his friend a man should be a friend, and gifts with gifts requite. Laughter with laughter men should receive, but leasing with lying.

☒ 43. To his friend a man should be a friend; to him and to his friend; but of his foe no man shall the friend's friend be.





☒ 44. Know, if thou hast a friend whom thou fully trustest, and from whom thou would'st good derive, thou shouldst blend thy mind with his, and gifts exchange, and often go to see him.

☒ 45. If thou hast another, whom thou little trustest, yet would'st good from him derive, thou shouldst speak him fair, but think craftily, and leasing pay with lying.

☒ 46. But of him yet further, whom thou little trustest, and thou suspectest his affection; before him thou shouldst laugh, and contrary to thy thoughts speak: requital should the gift resemble.

☒ 47. I was once young, I was journeying alone, and lost my way; rich I thought myself, when I met another. Man is the joy of man.

☒ 48. Generous and brave men live best, they seldom cherish sorrow; but a base-minded man dreads everything; the niggardly is uneasy even at gifts.

☒ 49. My garments in a field I gave away to two wooden men: heroes they seemed to be, when they got cloaks: exposed to insult is a naked man.

☒ 50. A tree withers that on a hill-top stands; protects it neither bark nor leaves: such is the man whom no one favours: why should he live long?

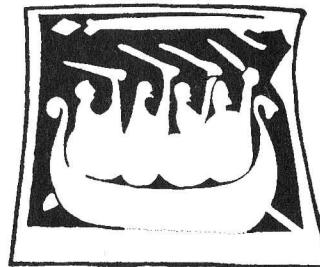
☒ 51. Hotter than fire love for five days burns between false friends; but is quenched when the sixth day comes, and friendship is all impaired.

☒ 52. Something great is not [always] to be given, praise is often for a trifle bought. With half a loaf and a tilted vessel I got myself a comrade.

☒ 53. Little are the sand-grains, little the wits, little the minds of [some] men; for all men are not wise alike: men are everywhere by halves.

☒ 54. Moderately wise should each one be, but never over-wise: of those men the lives are fairest, who know much well.





☒ 55. Moderately wise should each one be, but never over-wise; for a wise man's heart is seldom glad, if he is all-wise who owns it.

☒ 56. Moderately wise should each one be, but never over-wise. His destiny let know no man beforehand; his mind will be freest from care.

☒ 57. Brand burns from brand until it is burnt out; fire is from fire quickened. Man to man becomes known by speech, but a fool by his bashful silence.

☒ 58. He should early rise, who another's property or life desires to have. Seldom a sluggish wolf gets prey, or a sleeping man victory.

☒ 59. Early should rise he who has few workers, and go his work to see to; greatly is he retarded who sleeps the morn away. Wealth half depends on energy.

☒ 60. Of dry planks and roof-shingles a man knows the measure; of the fire-wood that may suffice, both measure and time.

☒ 61. Washed and refection let a man ride to the Althing, although his garments be not too good; of his shoes and breeches let no one be ashamed, nor of his horse, although he have not a good one.

☒ 62. Enquire and impart should every man of sense, who will be accounted sage. Let one only know, a second may not; if three, all the world knows.

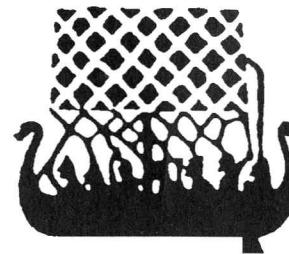
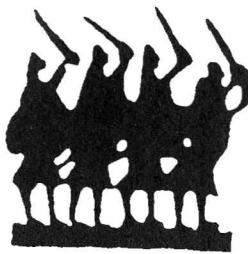
☒ 63. Gasps and gapes, when to the sea he comes, the eagle over old ocean; so is a man, who among many comes, and has few advocates.

☒ 64. His power should every sagacious man use with discretion; for he will find, when among the bold he comes, that no one alone is doughtiest.

☒ 65. Circumspect and reserved every man should be, and wary in trusting friends. Of the words that a man says to another he often pays the penalty.

☒ 66. Much too early I came to many places, but too late to others: the beer was drunk, or not





ready: the disliked seldom hits the moment.

☒ 67. Here and there I should have been invited, if I a meal had needed; or two hams had hung, at that true friend's, where of one I had eaten.

☒ 68. Fire is best among the sons of men, and the sight of the sun, if his health a man can have, with a life free from vice.

☒ 69. No man lacks everything, although his health be bad: one in his sons is happy, one in his kin, one in abundant wealth, one in his good works.

☒ 70. It is better to live, even to live miserably; a living man can always get a cow. I saw fire consume the rich man's property, and death stood without his door.

☒ 71. The halt can ride on horseback, the one-handed drive cattle; the deaf fight and be useful: to be blind is better than to be burnt: no one gets good from a corpse.

☒ 72. A son is better, even if born late, after his father's departure. Gravestones seldom stand by the way-side unless raised by a kinsman to a kinsman

☒ 73. Two are adversaries: the tongue is the bane of the head: under every cloak I expect a hand.

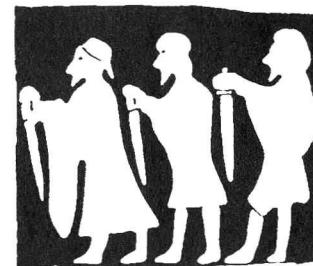
☒ 74. At night is joyful he who is sure of travelling entertainment. [A ship's yards are short.] Variable is an autumn night. Many are the weather's changes in five days, but more in a month.

☒ 75. He [only] knows not who knows nothing, that many a one apes together. One man is rich, another poor: let him not be thought blameworthy.

☒ 76. Cattle die, kinsmen die, we ourselves also die; but the fair fame never dies of him who has earned it.

☒ 77. Cattle die, kinsmen die, we ourselves also die; but I know one thing that never dies, — judgment on each one dead.





☒ 78. Full storehouses I saw at Dives' sons': now bear they the beggar's staff. Such are riches; as is the twinkling of an eye: of friends they are most fickle.

☒ 79. A foolish man, if he acquires wealth or woman's love, pride grows within him, but wisdom never: he goes on more and more arrogant.

☒ 80. Then 'tis made manifest, if of runes thou questionest him, those to the high ones known, which the great powers invented, and the great talker [Wotan] painted, that he had best hold silence.

☒ 81. At eve the day is to be praised, a woman after she is burnt, a sword after it is proved, a maid after she is married, ice after it has passed away, beer after it is drunk.

☒ 82. In the wind one should hew wood, in a breeze row out to sea, in the dark talk with a lass: many are the eyes of day. In a ship voyages are to be made, but a shield is for protection, a sword for striking, but a damsel for a kiss.

☒ 83. By the fire one should drink beer, on the ice slide; buy a horse that is lean, a sword that is rusty; feed a horse at home, but a dog at the farm.

☒ 84. In a maiden's words no one should place faith, nor in what a woman says; for on a turning wheel have their hearts been formed, and guile in their breasts been laid;

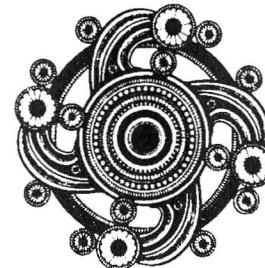
☒ 85. In a creaking bow, a burning flame, a yawning wolf, a chattering crow, a grunting swine, a rootless tree, a waxing wave, a boiling kettle,

☒ 86. A flying dart, a falling billow, a one night's ice, a coiled serpent, a woman's bed-talk, or a broken sword, a bear's play, or a royal child,

☒ 87. A sick calf, a self-willed thrall, a flattering prophetess, a corpse newly slain, [a serene sky, a laughing lord, a barking dog, and a harlot's grief];

☒ 88. An early sown field let no one trust, nor prematurely in a son: weather rules the field, and wit





the son, each of which is doubtful;

☒ 89. A brother's murderer, though on the high road met, a half-burnt house, an over-swift horse, (a horse is useless, if a leg be broken), no man is so confiding as to trust any of these.

☒ 90. Such is the love of women, who falsehood meditate, as if one drove not rough-shod, on slippery ice, a spirited two-years old and unbroken horse; or as in a raging storm a helmless ship is beaten; or as if the halt were set to catch a reindeer in the thawing fell.

☒ 91. Openly I now speak, because I both sexes know: unstable are men's minds towards women; 'tis then we speak most fair when we most falsely think: that deceives even the cautious.

☒ 92. Fair shall speak, and money offer, who would obtain a woman's love. Praise the form of a fair damsel; he gets who courts her.

☒ 93. At love should no one ever wonder in

another: a beauteous countenance oft captivates the wise, which captivates not the foolish.

☒ 94. Let no one wonder at another's folly, it is the lot of many. All-powerful desire makes of the sons of men fools even of the wise.

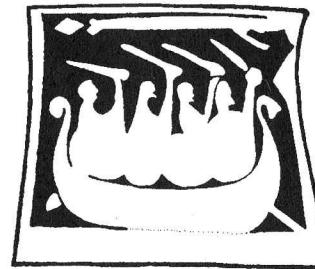
☒ 95. The mind only knows what lies near the heart, that alone is conscious of our affections. No disease is worse to a sensible man than not to be content with himself.

☒ 96. That I experienced, when in the reeds I sat, awaiting my delight. Body and soul to me was that discreet maiden: nevertheless I possess her not.

☒ 97. Billing's lass on her couch I found, sun-bright, sleeping. A prince's joy to me seemed naught, if not with that form to live.

☒ 98. "Yet nearer eve must thou, Wotan, come, if thou wilt talk the maiden over; all will be disastrous, unless we alone are privy to such misdeed."





¶ 99. I returned, thinking to love, at her wise desire. I thought I should obtain her whole heart and love.

¶ 100. When next I came the bold warriors were all awake, with lights burning, and bearing torches: thus was the way to pleasure closed.

¶ 101. But at the approach of morn, when again I came, the household all was sleeping; the good damsel's dog alone I found tied to the bed.

¶ 102. Many a fair maiden, when rightly known, towards men is fickle: that I experienced, when that discreet maiden I strove to seduce: contumely of every kind that wily girl heaped upon me; nor of that damsel gained I aught.

¶ 103. At home let a man be cheerful, and towards a guest generous; of wise conduct he should be, of good memory and ready speech; if much knowledge he desires, he must often talk on good.

¶ 104. Fimbulfambi he is called who little has to say: such is the nature of the simple.

¶ 105. The old Jotun I sought; now I am come back: little got I there by silence; in many words I spoke to my advantage in Suttung's halls.

¶ 106. Gunnlod gave me, on her golden seat, a draught of the precious mead; a bad recompense I afterwards made her, for her whole soul, her fervent love.

¶ 107. Rati's mouth I caused to make a space, and to gnaw the rock; over and under me were the Jotun's ways: thus I my head did peril.

¶ 108. Of a well-assumed form I made good use: few things fail the wise; for Odhrærir is now come up to men's earthly dwellings.

¶ 109. 'Tis to me doubtful that I could have come from the Jotun's courts, had not Gunnlod aided me, that good damsel, over whom I laid my arm.

